Part 1.
节目概要 (Program Summary)

电台一：NPR (美国国家公共广播电台)
该广播包含两部分内容。第一部分是关于巴勒斯坦解放组织（PLO）内部动荡的新闻报道，重点关注其最大派别“法塔赫”内部对领导人阿拉法特的挑战及其潜在的军事升级风险。第二部分是对发明家、思想家巴克敏斯特·富勒的深度访谈，他围绕“正直”（Integrity）这一核心概念，探讨了独立思考、批判现有教育体系，以及成为一个“通才”的重要性。

Radio One: NPR (National Public Radio)
This broadcast contains two segments. The first part is a news report on the internal turmoil within the Palestine Liberation Organization (PLO), focusing on the challenge to leader Yasser Arafat from within its largest faction, Al-Fatah, and the potential risk of military escalation. The second part is an in-depth interview with inventor and thinker Buckminster Fuller, who discusses the importance of independent thinking, criticizing the existing educational system, and being a "generalist," all centered around the core concept of "Integrity."

电台二：The Voice of Nicaragua (尼加拉瓜之声)
这是一档名为《创造中的历史》的政治宣传节目。节目详细介绍了 1979 年桑地诺革命后，尼加拉瓜政府实施的土地改革政策，包括没收索摩查政权的财产、建立人民财产区、发展农业合作社等成就。节目在赞扬革命成果的同时，也明确指责里根政府领导下的美国对尼加拉瓜进行军事和经济侵略。节目语言以英语和西班牙语交织进行。

Radio Two: The Voice of Nicaragua
This is a political propaganda program titled "History in the Making." The program details the land reform policies implemented by the Nicaraguan government after the 1979 Sandinista Revolution, including achievements such as the confiscation of property from the Somoza regime, the establishment of the People's Property Area, and the development of agricultural cooperatives. While praising the revolution's accomplishments, the program also explicitly accuses the Reagan administration-led United States of military and economic aggression against Nicaragua. The program's language is a mix of English and Spanish.

电台三：The Voice of Free China (自由中国之声)
这是一档来自台湾台北的综合性文化节目。内容包括多个部分：首先详细介绍了唐朝皇帝唐太宗的文治武功和其在中亚的巨大影响力；接着探讨了佛教在唐代中国的蓬勃发展及其主要宗派（天台宗、华严宗、净土宗、禅宗）；然后生动地描述了中国佛道教文化中关于“地狱”或“炼狱”的观念和审判过程；最后讲述了一个民间故事《老人与老虎》，并介绍了华语歌手费玉清的歌曲。

Radio Three: The Voice of Free China
This is a comprehensive cultural program from Taipei, Taiwan. The content includes multiple segments: first, a detailed introduction to the civil and military achievements of Emperor Taizong of the Tang Dynasty and his significant influence in Central Asia; next, a discussion of the flourishing of Buddhism in Tang Dynasty China and its major schools (Tiantai, Huayan, Pure Land, and Chan/Zen); then, a vivid description of the concept and judgment process of "hell" or "purgatory" in Chinese Buddhist-Taoist culture; finally, it tells a folk story, "The Old Man and the Tiger," and introduces songs by the Mandarin

singer Fei Yu-ching.

详细内容 (Detailed Content)

电台一：NPR (美国国家公共广播电台) Morning Edition 节目

[节目一：关于巴勒斯坦解放组织的报道]

Last month, five senior officers of the Palestine Liberation Organization's largest group, Al-Fatah, began challenging the authority of PLO Chief Yasser Arafat. Despite efforts to quell the mutiny, it seems to be escalating as we hear from Gerald Butt in Beirut.
上个月，巴勒斯坦解放组织（PLO）最大派别“法塔赫”（Al-Fatah）的五名高级官员开始挑战巴解组织领导人亚西尔·阿拉法特的权威。尽管有关方面努力平息这场兵变，但据我们在贝鲁特的记者杰拉尔德·巴特报道，事态似乎正在升级。

The key question that no one so far has been able to answer is how big the dissent is within al-Fattah. Mr. Arafat has said that there are no more than 150 people involved. The rebels themselves now say the figure is 10,000. As evidence, they say that 24 Fatah leaders have joined the revolt.
至今无人能回答的关键问题是，法塔赫内部的异议规模究竟有多大。阿拉法特先生曾表示，涉事人员不超过 150 人。而叛乱者自己现在则声称人数已达 10,000 人。作为证据，他们表示已有 24 名法塔赫领导人加入了叛乱。

the latest being Moussa Awad, the top Fatah official in Lebanon and the most senior non-military leader so far to express his dissatisfaction with Mr Arafat. He's also on the group's revolutionary council. But these latest claims on the size of the revolt have to be treated with extreme caution. For while the 24 rebel leaders may have 10,000 men beneath them, there's no guarantee that they all support the revolt.
最近加入的是穆萨·阿瓦德，他是法塔赫在黎巴嫩的最高官员，也是迄今为止对阿拉法特先生表示不满的最高级别非军事领导人。他同时也是该组织的革命委员会成员。但对于这次叛乱规模的最新说法，我们必须极为谨慎地对待。因为尽管这 24 名叛乱领袖手下可能有 10,000 人，但并不能保证所有人都支持这场叛乱。

What is significant, though, is that the rebels were able to summon reporters from Damascus to the northern Lebanese town of Baalbek to tell them of the latest affections, and that their supporters appeared to control the road to the town from the Syrian border. And this does seem to be firm evidence that the support is quite considerable, certainly a lot bigger than Mr. Arafat has been claiming.
然而，意义重大的是，叛乱者能够将记者从大马士革召集到黎巴嫩北部城镇巴勒贝克，向他们通报最新的情况，而且他们的支持者似乎控制了从叙利亚边境通往该镇的道路。这似乎确实是确凿的证据，表明他们获得的支持相当可观，肯定比阿拉法特先生所声称的要大得多。

The other factor to be considered is that these men who are advocating a more militant policy are positioned among the Syrian forces close to the front line with the Israelis in Lebanon. As they see things, they have nowhere else to go and are therefore determined to stay and to fight. The danger is then that against the wishes even of the Syrians, let alone the leadership of the PLO, they may step up their

attacks against the Israelis in Lebanon, thus provoking another war.
另一个需要考虑的因素是，这些主张采取更激进政策的人，正驻扎在叙利亚部队中，靠近黎巴嫩与以色列的前线。在他们看来，他们已无处可去，因此决心留下来战斗。危险在于，他们可能会违背叙利亚人、更不用说巴解组织领导层的意愿，加紧对黎巴嫩境内以色列人的攻击，从而引发另一场战争。

[节目二：关于巴克敏斯特·富勒的访谈]

Buckminster Fuller has always been a dreamer, a man of grand ideas and visions, the inventor of the geodesic dome and the Dymaxion world map. Now at 86, Fuller has found a word that expresses what he says is the core of all he's been able to accomplish and central to what he now has to say. The word is integrity. Well, I mean by integrity, is the courage to really go along with the truth as you learn it by experimental evidence. Basically, the idea is don't believe everything that everybody tells you.
巴克敏斯特·富勒一直是个梦想家，一个充满宏伟思想与远见的人，他是测地线穹顶和戴马克松世界地图的发明者。现年 86 岁的富勒找到了一个词，他认为这个词表达了他所有成就的核心，也是他现在要阐述的中心思想。这个词就是“正直”（integrity）。嗯，我所说的正直，是指有勇气真正遵循你通过实验证据所学到的真理。基本上，这个想法就是不要相信任何人告诉你的每一件事。

Fuller says to find the truth, you have to experiment and experience life yourself rather than learn things solely from books and teachers. I find, for instance, our whole educational system today almost completely lacking in integrity. We bring children into the schoolroom, confront them with a world map, in which the Greenland is bigger than South America, and North America is bigger than Africa, absolute lies. And this part of Russia is seemingly 25,000 miles from that part of Russia, they're only a mile apart.
富勒说，要找到真理，你必须亲身实验和体验生活，而不是仅仅从书本和老师那里学习。例如，我发现我们今天的整个教育体系几乎完全缺乏正直。我们把孩子带进教室，给他们看一张世界地图，地图上格陵兰岛比南美洲大，北美洲比非洲大，这完全是谎言。地图上俄罗斯的这一部分看起来离另一部分有 25000 英里远，而实际上它们只相隔一英里。

Recently, when we came to discovering the transistor, got into what they call solid state physics, and physicists know there's no solids. The electron is remote from the nucleus, as is the Earth from the Moon. There are no solids in the universe. We're lacking integrity when we disseminate information which is no longer true.
最近，当我们发现晶体管时，进入了所谓的固态物理学领域，而物理学家们知道根本没有所谓的“固体”。电子与原子核的距离，就像地球与月球的距离一样遥远。宇宙中没有固体。当我们传播不再是真实的信息时，我们就缺乏正直。

Again, the word integrity, it's the central theme of something Fuller calls Integrity Day, a symposium on the power of personal integrity as a force of change. Integrity Day, which we're holding, we've had, tried one in Los Angeles, We tried one in San Francisco and really it was amazing how people responded. There was really enormous excitement. These human beings were coming together in integrity. They were not coming in how to make money, they were not coming out to manifest selfishness. They were coming together with a sense of, yes we are really in some kind of great crisis. We're going to have to do some thinking, and do our own thinking, and dare to really go along with what we find to be the truth.
再说“正直”这个词，这是富勒称之为“正直日”活动的核心主题，这是一个关于个人正直作为

变革力量的研讨会。我们正在举办的“正直日”，我们已经在洛杉矶和旧金山各尝试举办了一次，人们的反应真的非常惊人。现场气氛非常热烈。这些人是为正直而聚集在一起。他们不是为了赚钱，也不是为了表现自私。他们带着一种感觉走到一起：是的，我们确实处于某种巨大的危机之中。我们必须进行一些思考，进行我们自己的思考，并敢于真正遵循我们所发现的真理。

That difference between what's taught and what's actually known to be true, is that the sort of thing you would bring up with your own teachers? Is that the sort of thing that got you in trouble at Harvard? I say no matter what you thought yesterday, if you've learned better today, it's lack of integrity if you don't go along with what you've learned to be the real truth.
被教导的知识与已知事实之间的差异，这是您会向自己的老师提出的那种问题吗？这也是让您在哈佛遇到麻烦的原因吗？我说，无论你昨天是怎么想的，如果你今天学到了更好的东西，那么如果你不遵循你所学到的真正真理，那就是缺乏正直。

We use the word believe. And I use the word believe to mean accepting explanations of physical phenomena without any experimental evidence. I had a grandmother who loved me very much, I had two grandmothers of course, and one of them said to me, you know how much I love you darling, I was four years old at the time, and she said, I want to tell you there was a virgin who had a baby two thousand years ago and so forth, and I want you to believe me, and I said, right grandma, I believe you, I love you a lot. So I had to get over that kind of believing.
我们使用“相信”这个词。我用“相信”这个词来指在没有任何实验证据的情况下接受对物理现象的解释。我有一位非常爱我的祖母，当然我有两位祖母，其中一位对我说：“你知道我有多爱你吗，亲爱的？”那时我四岁，她说：“我想告诉你，两千年前有一位童贞女剩下了一个婴儿等等，我希望你相信我。”我说：“好的，奶奶，我相信你，我非常爱你。”所以我必须克服那种“相信”。

I was brought up, I was the eighth generation to go to Harvard in my family. And I believed and had loyalty that this was the most beautiful place in the world. and I have had to learn to be absolutely, I've now visited over 550 universities and colleges around the world, I see Harvard as not actually a perfect kind of place, but they're still doing such things as when I said we discovered the transistor, and those physicists there said we called it solid state physics when they knew no solid. Absolute lack of integrity demanded it.
我从小就被教育，我是我们家去哈佛的第八代人。我曾相信并忠诚地认为那是世界上最美丽的地方。但我必须学会……我现在已经访问了全世界超过 550 所大学和学院，我看到哈佛实际上并不是一个完美的地方。但他们仍在做一些事情，比如我之前提到我们发现了晶体管，那里的物理学家们在明知没有固体的情况下，却称之为“固态物理学”。这绝对是缺乏正直的表现。

You've been called the Da Vinci of our time. How do you like that comparison? Well, I naturally am grateful that people think well of my work and that they would find such comparison is because we're in an age of such specialization and Leonardo was interested in everything. And I happen to have been very lucky to be able to maintain my interest in everything. Every child is born interested in everything. And very quickly the parents say, darling, never mind that, never mind that, pay attention now. This is the thing, this is the business. and they say you're going to make much more money if you become a specialist and so forth. So I was very lucky to escape being made a specialist and being able to be a generalist.
您被称为我们这个时代的达芬奇。您如何看待这个比较？嗯，我自然很感激人们对我的工作评价

很高。他们之所以会做这样的比较，是因为我们身处一个高度专业化的时代，而列奥纳多则对一切都感兴趣。而我碰巧非常幸运，能够保持我对一切事物的兴趣。每个孩子生来就对一切都感兴趣。但很快父母就会说：“亲爱的，别管那个，别管那个，现在集中注意力。这才是正事。”他们会说，如果你成为专家，你就能赚更多的钱等等。所以我非常幸运，没有被塑造成专家，而是能够成为一个通才。

Generalist, inventor, and author, Buckminster Fuller. He'll be the host of Integrity Day, which will be held this Saturday at Hunter College in New York City. This is NPR's Morning Edition. I'm Bob Edwards.
通才、发明家及作家，巴克敏斯特·富勒。他将主持本周六在纽约市亨特学院举行的“正直日”活动。这里是 NPR 的《晨间报道》。我是鲍勃·爱德华兹。

电台二：The Voice of Nicaragua (尼加拉瓜之声)

[节目：History in the Making (创造中的历史)]

In the confiscation of land, businesses, and possessions from the Somoza regime, the area of the people's property was created. In this way, over 2,400,000 acres of land passed into the hands of the state. 20% of Nicaragua's agricultural land is now under its control.
通过没收索摩查政权的土地、企业和财产，创立了“人民财产区”。通过这种方式，超过 240 万英亩的土地转移到了国家手中。尼加拉瓜 20%的农业用地现已由国家控制。

[西班牙语歌曲介绍及歌曲片段]

This is the voice of Nicaragua Broadcasting on 5.950 kHz On the 49 meter international band From Managua Capital of free Nicaragua In the year of struggle for peace and sovereignty.
这里是尼加拉瓜之声，在 49 米国际波段，以 5.950 千赫频率广播。来自自由尼加拉瓜的首都马那瓜，在为和平与主权而斗争的一年。

[西班牙语节目片段]
Una imagen de la gente construyendo su propia historia. Durante la Liga de Longa, bajo el regimiento de Somoza, los trabajadores de la agricultura de Nicaragua no solo sufrieron las explotaciones y los atentos del régimen opresivo, sino que también fueron evictos de su tierra a punto de disparar y expulsados a la miseria y abandono.
（大意：一幅人民创造自己历史的画面。在索摩查政权统治下，尼加拉瓜的农业工人不仅遭受剥削和压迫，还被用枪口从自己的土地上赶走，陷入贫困和被遗弃的境地。）

After the revolutionary victory of July 19, 1979, the new government confiscated all the families of Somoza and his territory partidario to administer all the chairs confiscated in the field. The government created the Ministry of Farming Development and the Agrarian Reform Institute. Later, these two institutions were brought together as the Ministry of Nick Rowan's Farming Development and Agrarian Reform, known as MIRINDA.
1979 年 7 月 19 日革命胜利后，新政府没收了索摩查家族及其党羽的所有财产，以管理在农村没收的全部土地。政府成立了农业发展部和土地改革研究所。后来，这两个机构合并为尼加拉瓜农业发展和土地改革部，简称 MIRINDA。

This institution is the government body charged with rationally distributing the use of human and technical resources, and it also contributes to the elaboration of a single policy for the agricultural sector. Today, almost four years after the armed insurrection by the people, and in spite of the military and economic aggression that the Reagan administration instigates against Nicaragua, the Sandinista Popular Revolution continues its transformation in the fields, cities, and mountains.
该机构是负责合理分配人力和技术资源使用的政府部门，并参与制定农业部门的统一政策。今天，在人民武装起义近四年后，尽管里根政府对尼加拉瓜煽动军事和经济侵略，桑地诺人民革命仍在田野、城市和山区继续其变革。

At present, 23% of farmers have been nationalized, and the cooperative movement continues to vigorously develop to the point that today there are 3,067 associations bringing together a total of 60,000 Nicaraguan peasants. For this percentage of peasants organized in cooperatives, More than 50% of the small and medium producers in the country work the land collectively, and this is another example of history in the making.
目前，23%的农场已被国有化，合作社运动继续蓬勃发展，如今已有 3067 个合作社，共联合了 6 万名尼加拉瓜农民。在国内，超过 50%的中小生产者以集体方式耕种土地，这是又一个正在创造中的历史的例子。

One of the most complex and important aspects of the transformation of Nicaraguan society is the role of the peasantry and its integration into the country's economic planning. After two years of experience in agrarian reform, the revolutionary government issued its first law of agrarian reform and the Sandinista popular revolution's first cooperative law.
尼加拉瓜社会转型中最复杂和重要的方面之一是农民的角色及其融入国家经济规划的过程。经过两年的土地改革实践，革命政府颁布了第一部土地改革法和桑地诺人民革命的第一部合作社法。

For over a year, consultations were carried out in all of Nicaragua's departments between peasant representatives, delegates from the Ministry of Farming Development, and leaders of the Sandinista National Liberation Front to discuss this bill. These two laws today constitute the indispensable tool of Nicaraguan agricultural policy, comprising a project of mixed economy based on the respect for property satisfactorily used for production and on the redistribution of land to peasants, preferably organized in cooperatives.
在一年多的时间里，农民代表、农业发展部代表以及桑地诺民族解放阵线领导人在尼加拉瓜所有省份进行了磋商，讨论这项法案。这两部法律如今构成了尼加拉瓜农业政策不可或缺的工具，包含一个混合经济项目，其基础是尊重用于生产的财产，并将土地重新分配给农民，最好是组织成合作社的农民。

Even though this is a legitimate revolution of laborers and peasants, the United States government insists on thwarting the revolutionary project. Today, the Ministry of Nicaraguan Farming Development and Agrarian Reform continues to encourage the transformation in the field through the effective application of the Agrarian Reform Law, the consolidation of the cooperative movement, and the organized participation of the population.
尽管这是一场合法的工人与农民革命，美国政府仍坚持阻挠这一革命项目。今天，尼加拉瓜农业发展和土地改革部通过有效实施《土地改革法》、巩固合作社运动以及民众的有组织参与，继续推动农村地区的变革。

Within the context of the agrarian reform law, the revolutionary government has also given land title to cooperatives and individual producers for a total of 105 million acres benefiting more than 8,000 peasant families. The land is now being used as a farmland for the farmers.
在土地改革法的框架内，革命政府还向合作社和个人生产者授予了土地所有权，总面积达 1.05 亿英亩，惠及超过 8000 个农民家庭。这些土地现在正作为农田供农民使用。

Today, 406 million acres, or 80% of developed land, is in the hands of individual producers, or producers organized into cooperatives of credit and services. And this is History in the Making.
今天，4.06 亿英亩土地，即 80%的已开发土地，掌握在个体生产者或组织成信贷与服务合作社的生产者手中。这就是创造中的历史。

The international transmission of the voice of Nicaragua has presented. History in the making. The goals and achievements of the youngest revolution in America.
尼加拉瓜之声国际广播为您呈现，《创造中的历史》。美洲最年轻革命的目标与成就。

[西班牙语节目结束语]
（大意：节目结束语，回顾了桑地诺人民革命的努力和成就，谴责了“战争的朋友和自由的敌人”对尼加拉瓜的阴谋，并预告了下次广播的时间。）

电台三：The Voice of Free China (自由中国之声)

[节目一：中国文化之旅 - 唐太宗与佛教]

[以西班牙语开场，内容与后续英语一致]
Queridos escuchadores, en el viaje de hoy en la cultura chino, veremos los logros de Taizong, el segundo emperador de la dinastía de Chang y la budismo en China...
（亲爱的听众们，在今天的中国文化之旅中，我们将探讨唐朝第二位皇帝太宗的成就以及佛教在中国的传播……）

Taizong established a academy of literature to attract the best artists and narrators of the country. Promoted the choreography being a colector and choreographer. The emperor prohibited extravagance in the imperial life and sent 3,000 court ladies to marry commoners. He allowed prisoners to visit their homes for the New Year holidays. It is so thought that the acts of the law gained the morality and admiration of his subject.
太宗设立了文学馆，以吸引国内最优秀的艺术家和文人。他自己作为收藏家和编舞家，推动了舞蹈艺术的发展。皇帝禁止宫廷生活奢侈浪费，并将三千名宫女遣送出宫嫁给平民。他允许囚犯在新年假期回家探亲。人们认为，这些法令赢得了臣民的道德认同和敬佩。

The political and economic measures of the era were much improved on those of the previous dynasty. The projection of that the bureaucratic organization achieved central control and a combination of land distribution of which the legislations were converted into farmers during time of peace and farmers in soldiers during time of war, was instituted. The examination for civil service was completed.
当时的政治和经济措施比前朝有了很大改进。建立了实现中央集权的官僚组织体系，并推行了一种土地分配制度，即“府兵制”，使得士兵在和平时期为农，战争时期为兵。科举制度也得到了完善。

Another thing that was considered different was the addition of poetry to the examinations, which in no small measure contributed to the creation of that rank of literature during the Tang Dynasty. Cai Zhong of the Tang Dynasty especially appreciated the importance of assigning good officials who were directly concerned with the welfare of the common people.
另一项被认为是与众不同的举措是在科举考试中加入了诗歌，这在很大程度上促进了唐代文学的繁荣。唐太宗特别重视任命那些直接关心百姓福祉的优秀官员。

It was said that he worried over the selection of governors and magistrates, and once confessed to his aides, "Sometimes I remain sleepless until the middle of the night, considering the capabilities of various officials. I list their names on the screen and review them, marking good deeds under the doers. Being isolated in a palace, my contacts do not extend far. Thus the prosperity or declination of the Empire depends upon them."
据说他为挑选州长和县令而忧心忡忡，曾向他的助手坦言：“有时我彻夜难眠，直到半夜，思考着各位官员的能力。我把他们的名字列在屏风上审阅，在有善行者的名字下做标记。我身居宫中，接触有限。因此，帝国的兴衰都取决于他们。”

And it was in the year 630 that Emperor Taizong crushed the nomadic Eastern Turks who had been pressing southward from their base in Mongolia. This momentous event heightened Chinese prestige in Central Asia. Many northwestern tribes sent envoys to seek Tang protection and presented the emperor with the title of Heavenly Khan or the Khan of Khans. This marked the beginning of a multiple political military alliance under China as the leader, arbiter and made up of kingdoms in the East, Central and South Asia including at various times India and Persia.
公元 630 年，太宗皇帝击溃了从蒙古南下的游牧民族东突厥。这一重大事件提升了中国在中亚的威望。许多西北部落派遣使者寻求唐朝保护，并尊称皇帝为“天可汗”，即可汗之汗。这标志着一个以中国为领导者和仲裁者的多边政治军事联盟的开始，该联盟由东亚、中亚和南亚的王国组成，在不同时期还包括印度和波斯。

In Japan, it was Chinese cultural influence rather than military might that prevailed. Beginning in the year 600, Japan sent envoys to China to study Buddhism and architecture, language and literature, as well as administration and law. After repulsing a Tibetan invasion, Taichung pacified his foe by marrying a kinswoman, Princess Wencheng, to the first king of Tibet in 641, thus spreading Buddhism and Chinese culture to the roof of the world.
在日本，盛行的是中国的文化影响力而非军事力量。从公元 600 年开始，日本派遣使者到中国学习佛教、建筑、语言文学以及行政和法律。在击退吐蕃入侵后，太宗通过和亲政策安抚了敌人，于 641 年将宗室女文成公主嫁给吐蕃第一位赞普，从而将佛教和中华文化传播到了世界屋脊。

The Great Tan Emperor suffered defeat, however, in 645 in Northern Korea. But in 648, when a Tang envoy encountered rebellion in Assam, he was able to command troops from Tibet and Nepal to capture the usurper and restore friendly rule. The death of the Great Emperor Taizong did not diminish Chinese pressure against the Western Turks, whose influence extended from Chinese Turkestan to the Caspian Sea.
然而，这位伟大的唐朝皇帝在 645 年于朝鲜北部遭遇了失败。但在 648 年，当一位唐朝使者在阿萨姆邦遭遇叛乱时，他能够指挥来自吐蕃和尼泊尔的军队，俘虏了篡位者并恢复了友好统治。伟大的太宗皇帝去世后，中国对西突厥的压力并未减弱，西突厥的影响力从中国突厥斯坦延伸至里

海。

In 637, the Turks were defeated and scattered in all directions fleeing as far as Hungary. In the eight years between 660 and 668, Taizong's successor brought Manchuria and most of Korea under the Tang military governorship. All the countries in the western region were now under the protection of the heavenly Khan. His satellites comprised nine kingdoms situated in and around Samarkand, Kashkent and Merv, and 16 others in Kashmir, Afghanistan and Iran.
（此处时间有误，应为 657 年）西突厥被击败并四散奔逃，最远逃至匈牙利。在 660 年至 668 年的八年间，太宗的继任者将满洲和朝鲜大部分地区置于唐朝的军事管辖之下。西域所有国家现在都在天可汗的保护之下。其附属国包括位于撒马尔罕、塔什干和梅尔夫及其周边的九个王国，以及位于克什米尔、阿富汗和伊朗的其他 16 个王国。

The Tang court sent military governors as far west as Tehran. The common aim was to prevent a Turkish reconquest or the emergence of any other power such as the Tibetans or the Arabs, who for a time acknowledged Tang suzerainty and paid tribute to the capital of the government at Chang'an.
唐朝朝廷派遣的军事长官远至西边的德黑兰。共同的目标是防止突厥复辟或任何其他势力（如吐蕃人或阿拉伯人）的崛起，这些势力曾一度承认唐朝的宗主权并向首都长安进贡。

Important garrison posts included one in Kusha, another at Tokmak, both near Lake Issyk-Kul in present-day Russia. These guarded east-west trade routes and facilitated the flow of goods and people, religion and culture. Despite minor support, Tang power dominated the Asian heartland until 751, when the Battle of Talas signaled the beginning of its end. In the battle, the Islamic Arabs decisively routed the Chinese. With the death of the great general Guo Ziyi, feared and respected by foreign troops, the 150-year-old alliance under Tang domination collapsed. It had been the largest empire on earth in the 7th to 8th century.
重要的驻军点包括龟兹的一个，以及碎叶城的另一个，两者都位于今天俄罗斯境内的伊塞克湖附近。这些驻军守卫着东西方贸易路线，促进了商品、人员、宗教和文化的流动。尽管支持有限，唐朝的势力主宰了亚洲腹地，直到 751 年，怛罗斯之战标志着其终结的开始。在那场战斗中，伊斯兰阿拉伯人决定性地击败了中国人。随着备受外国军队敬畏的大将郭子仪的去世，这个在唐朝统治下持续了 150 年的联盟崩溃了。它曾是七至八世纪地球上最大的帝国。

And it was during this time that Buddhism flourished. A thousand years after the historical Buddha attained enlightenment in India, his teachings began to undergo extensive enrichment in 6th century China. For the next 300 years, while Buddhism sank deeper into mysticism in the land of its origin, in China it exploded into 10 major disciplines influencing all East Asia.
正是在这个时期，佛教得到了空前的发展。在历史上的佛陀于印度证悟千年之后，他的教义于公元 6 世纪在中国开始得到广泛的丰富和发展。在接下来的 300 年里，当佛教在其发源地日益陷入神秘主义时，它在中国却爆发性地发展成为影响整个东亚的十大宗派。

During the long incubation period of the six dynasties, its roots spread far and deep from the royal court to the villagers. A short and violent repression of Buddhism in 574 ended with the founding of the new Sui dynasty. Emperor Wen revived the propagation of this popular faith by permitting his subjects to enter monkhood at will. During the reign of Sui Wen Di, one and a half million statues were restored and more than 100,000 new ones created. Nearly 4,000 temples were constructed. In his empire, the number of copies of Buddhist sutras exceeded Confucian classics by a hundredfold.

在漫长的六朝酝酿期，佛教的根基从皇室到乡间都已深入传播。公元 574 年一次短暂而猛烈的抑佛运动随着新隋朝的建立而结束。隋文帝允许臣民自由出家，复兴了这一广受欢迎的信仰。在隋文帝统治期间，修复了 150 万尊佛像，新建了超过 10 万尊。修建了近 4000 座寺庙。在他的帝国里，佛经的抄本数量超过儒家经典百倍。

So the dynastic change in 618 did not dampen the momentum for growth. Imperial patronage, although shared by Taoism and Confucianism, was continued by the House of Tang, further encouraging development of Buddhism in China.
因此，618 年的改朝換代並未抑制其發展勢頭。唐朝皇室繼續提供贊助，儘管道教和儒教也分享了這種贊助，這進一步鼓勵了佛教在中國的發展。

Of the many Buddhist schools that flowered in the Tang Dynasty, four are preeminent. First is the Tien-Tai school, representing the Chinese attempt to synthesize all Buddhist teachings into a final and roundish doctrine which would be intellectually all-encompassing and spiritually comforting in its belief in universal salvation through the presence of Buddha nature in all beings.
在唐代兴盛的众多佛教宗派中，有四个最为卓越。首先是天台宗，它代表了中国人试图将所有佛教教义综合成一个最终圆融的学说，这一学说在智识上包罗万象，并在精神上因其相信众生皆有佛性、皆可普度而给人以慰藉。

Second was the Hwa-Yin school, which tried to explain the nature of things by pointing out the inseparability of phenomena and principles. They believed all phenomena are identified with each other and are representations of the same Supreme Mind of the Blessed One. Thus, the Blessed One contains many, and the many are one.
其次是华严宗，它试图通过指出“事”与“理”的不可分割性来解释事物的本质。他们相信万事万物皆相即相入，都是佛陀至上心识的显现。因此，一即是多，多即是一。

The third was the Pure Land School, with its appeal to the multitude by the promise of the Western paradise of Amitabha, attainable simply to the repeated invocation of the holy name. The holy name being Namo Amitabha, meaning the revered Amitabha.
第三是净土宗，它通过承诺往生阿弥陀佛的西方极乐世界来吸引大众，而这只需通过反复念诵佛号即可实现。圣号即“南无阿弥陀佛”，意为“礼敬阿弥陀佛”。

It is the Pure Land School that boasts of the most popular Buddhist sacrifice in East Asia, and that is the Guanyin, a male deity who changed sex and evolved into the goddess of mercy in China. He or she is everywhere, delivering people from suffering, granting children to the childless, and saving the faithful from peril. Guanyin, who is capable of assuming any form or shape, is often depicted as having several heads or with a thousand eyes and hands, the better to help mankind.
净土宗拥有东亚最受欢迎的佛教神祇，那就是观音。祂本为男性神祇，在中国演变为慈悲女神。祂无处不在，救人于苦难，赐予无子者子女，拯救信徒于危难之中。观音能够化现为任何形态，常被描绘成多头或千手千眼，以便更好地帮助人类。

But if the Pure Land school comes close to superstition, the fourth and perhaps the most important school, called Chan by the Chinese, or Zen in Japan, is extreme in sophistication. This school has its origin in Dhyana, the religious discipline that aims at tranquilizing the mind in order to look inward at one's consciousness. Thus, according to this school of Buddhism, all images, rituals and scriptures are

superfluous and detract the true teaching of Buddha. Chan preaches instead concentrated meditation, such as the nine-year wall-gazing practice by its founder Bodhidharma.
但如果说净土宗近乎迷信，那么第四个，也许是最重要的宗派——中国人称之为“禅”，在日本称为“Zen”——则极为精妙。该宗派起源于“禅那”（Dhyana），这是一种旨在静心内观自身意识的修行法门。因此，根据该宗派的观点，所有偶像、仪式和经文都是多余的，会偏离佛陀的真正教义。禅宗提倡专注冥想，例如其创始人菩提达摩的九年面壁修行。

In 734, however, a southern monk named Shen Hui, claiming authority from the monk Hui-Neng, known as the founder of the southern school, championed the concept that wisdom is indivisible and therefore attainable only suddenly and totally, or not at all. Buddhism is speaking to the South believing in the flash of revelation, and the North adhering to the principle of gradual enlightenment.
然而，在公元 734 年，一位名叫神会的南方僧人，声称继承了被认为是南宗创始人的慧能和尚的法统，倡导“智慧不可分割，因此只能顿悟，要么全部证得，要么一无所获”的观念。这使得佛教分为相信顿悟的南宗和坚持渐悟原则的北宗。

The free and unstructured doctrine of Chan mocked the pomp and pageantry of all other established schools of Buddhism and exerted a profound influence over Chinese philosophy and art for more than a thousand years. Well, dear listeners, on tonight's journey into Chinese culture, we've been taking a look at the accomplishments of Taizong of the Tang Dynasty and Buddhism in China. I'm Ruby Song, inviting you to join us again tomorrow for another journey into Chinese culture.
禅宗自由而不拘泥形式的教义，嘲笑了所有其他已建立的佛教宗派的繁文缛节，并对中国哲学和艺术产生了一千多年的深远影响。好了，亲爱的听众朋友们，在今晚的中国文化之旅中，我们回顾了唐太宗的成就以及佛教在中国的发展。我是宋 XX（Ruby Song），邀请您明天再次加入我们的中国文化之旅。

[节目二：中国文化之旅 - 中式炼狱]

The ancient Chinese Buddhist Taoist purgatory consisted of ten courts of justice, situated in different positions at the bottom of a vast ocean, which, according to belief, lies down in the depths of the earth. These are subdivided into special wards, different forms of torture being inflicted on each.
中国古代佛道融合的炼狱观念包含十殿阎罗，它们位于浩瀚海洋的底部，据信是在地球深处。每一殿又细分为不同的区域，每个区域都施以不同的酷刑。

Taoist temples often contain graphic representations of the torments of the netherworld, of which a full description is given in a Taoist classic called Yu Li Chao Zhuan. This work dates from the Song Dynasty. On tonight's program we have for you a description of this purgatory taken from Yu Li Chao Zhuan.
道教宫观中常有对地狱酷刑的生动描绘，而一部名为《玉历钞传》的道教经典对此有详尽的描述。这部著作可追溯至宋代。在今晚的节目中，我们将为您介绍摘自《玉历钞传》的关于这个炼狱的描述。

The journey of the departed spirit to Hades is described with a wealth of illustration and elaboration. It is divided into seven periods of seven days or weeks, which corresponded to the various stages of the spirit's wanderings in the infernal regions. The first seven, or the first week, is when the traveler reaches the demon-guided barrier and is assailed by demons who demanded his money on the excuse that at his transfiguration he borrowed so much from the infernal treasury and must now return it. If the departed

soul has the money to pay he is let pass, otherwise he is beaten, stripped and suffers many indignities.
亡魂前往地府的旅程被描绘得极其详尽生动。它被分为七个“七天”，即七七四十九天，对应着魂魄在阴间的不同游历阶段。第一个七天，亡魂会到达鬼门关，并被鬼卒围攻，鬼卒会以其在阳间时曾向阴间库房借钱为由索要钱财，并要求其现在归还。如果亡魂有钱可付，便可过关，否则就会被殴打、剥去衣物并遭受诸多侮辱。

During the second week, he comes to a place where he is weighed. The good man proves to be as light as air. But the evil are borne down by their evil deeds and are punished by being sawn asunder and ground to powder. A wave of the two-sided fan restores him to his former condition and he is sent forward on his journey.
在第二个七天，他会来到一个称重的地方。善人轻如空气。而恶人则因其恶行而沉重不堪，并受到被锯开和磨成粉末的惩罚。之后，一把双面扇一挥，他又恢复原状，被送上接下来的旅程。

In the third week, he arrives at the Bad Dog Village where, if good, he is recognized joyfully by the fierce beast. But if not, he is torn until his blood flows in the air. Once again, he is fanned by the two-sided fan and restored to his former shape.
在第三个七天，他到达恶狗村。如果是善人，凶猛的恶狗会高兴地认出他。但如果不是，他会被撕咬得血肉模糊。再一次，他被双面扇一挥，恢复原形。

During the fourth week, a gigantic mirror called the mirror of retribution is put before him. The good man, on looking into it, sees himself as he is, in all the beauty of innocence. But, woe behold the sinner! He sees himself only the presentiment of the doom which awaits him. Is he to be turned into an animal? Then an animal form is reflected before his horrible vision.
在第四个七天，一面巨大的“孽镜台”会放在他面前。善人照镜，看到的是自己纯洁无瑕的美好形象。但罪人就有祸了！他只会看到等待着他的厄运的预兆。他是否要被变成动物？那么在他的恐怖视线中，就会映照出一个动物的形态。

The fifth week he begs to be allowed to return to life. But the gods of another world replies that he is no longer fit to take his place with uncorrupted mortals. He thereupon begs at least to be permitted to take a last look at his home, and is allowed to ascend to a high platform from whence he may attain a view. From this platform, the doomed one sees his loved ones at home, occupied with their various duties, and his heart is all the more sorrowful as he realizes that he himself has no longer a place in worldly affairs.
在第五个七天，他请求被允许还阳。但阴间的神明回答说，他已不再适合与纯洁的凡人共处。于是，他至少请求能最后看一眼自己的家，并被允许登上一个高台，从那里可以看到家里的景象。从这个望乡台上，注定受罚的亡魂看到家中的亲人各司其职，当他意识到自己已不再属于尘世时，内心更加悲伤。

During the sixth week, he reaches the bridge which spans the river of inevitableness. It is called 奈何橋 in Chinese. This bridge is very high and narrow, according to belief, and the water rushes underneath like a whirlpool, showing enormous snakes lifting their heads high out of the water on the lookout for human flesh. At the foot of the bridge stands Ghosts, who with iron maces and other weapons force the unwilling travelers to descend the bridge and essay the crossing, which inevitably ends in destruction.
在第六个七天，他到达了横跨于忘川河上的桥。中文称之为“奈何桥”。据信，这座桥又高又窄，桥下水流湍急如漩涡，巨大的毒蛇伸出头来，寻找人肉。桥头站着鬼卒，用铁 Mace 和其他武器

强迫不愿过桥的亡魂上桥，尝试过桥，而这必然以毁灭告终。

The goods are not forced to attempt the passage, but are led by their golden youth, and his companion onto the fairy bridges, the gold and silver bridges which cross over at the side of this demon bridge of sighs. In the seventh week, the abode of the Raja of the wheel is reached, and he is petitioned by the traveler to expedite the process of transmigration. The petitioner is handed over to a runner who takes him off to a place of the wheel, and on the wheel, a rest house is lit, where the old Meng Po gives tea to passers-by, who being already thirsty, after all their experiences, imbibe of this.
善人则不需强行过桥，而是由金童玉女引导，走上旁边的仙桥，即金桥和银桥。在第七个七天，到达转轮王的居所，亡魂向他请求加快转世过程。请求者被交给一个差役，带他到转轮处。在转轮旁，有一个亮着灯的休息处，孟婆在那里给路人递上茶水。经历了这一切，口渴的亡魂便会喝下这碗茶。

When the good man has imbibed the tea, he enjoys the comfortable sensation, and a sense of coolness takes possession of him. But, the moment the evil doer tastes the liquid, he forgets all past, good and bad. The victim, whether good or bad, is then driven towards the great wheel of law, and takes his place between the revolving spokes.
善人喝下茶后，会感到一种舒适和清凉。但恶人一尝到这液体，便会忘记过去的一切，无论好坏。然后，无论善恶，亡魂都会被驱向巨大的法轮，并在旋转的轮辐之间就位。

If he's permitted to escape at the top right hand corner, he finds himself on reincarnation, admitted into the ranks of nobility. If by the top left hand corner, he's relegated to status of widower or widow, orphan or childless, the lame, the halt and the blind. If he emerges either on the right hand lower down corner or the left hand corner, he is classified as an animal. The right hand corner, still lower, is the place of creatures with shells or scales. The left hand corresponding is the sphere of insects.
如果他被允许从右上角出去，他将在转世中进入贵族阶层。如果从左上角出去，他将被贬为鳏、寡、孤、独、残、疾、盲。如果他从右下角或左下角出来，他将被归为动物。右下角更低的位置，是带壳或带鳞生物的去处。对应的左边则是昆虫的领域。

Well, dear listeners, there you have it. A brief description of the Buddhist town's concept of purgatory. The above information was prepared and brought to you by the Voice of China. For more information concerning Chinese culture, you can write to us at the Voice of China, Post Office Box Number 23038, Taipei, Taiwan, the Republic of China.
好了，亲爱的听众们，以上就是对佛道教中炼狱概念的简要介绍。以上信息由自由中国之声为您准备和播出。如需更多关于中国文化的信息，您可以写信给我们，地址是：中华民国台湾台北邮政信箱 23038 号，自由中国之声。

[节目三：故事 - 老人与老虎]

To continue this journey I'll tell you a brief story. It is about the old man and a tiger. Many, many years ago, a fierce tiger lived on a mountain in northern China. It chased any man, woman or child who passed by. The local magistrate offered a reward to anyone who could kill it. Many tried and many lost their lives.
为了继续这次旅程，我给你们讲一个简短的故事。这是关于一个老人和一只老虎的故事。很多很多年前，中国北方的一座山上住着一只凶猛的老虎。它会追赶任何路过的男人、女人或孩子。当

地的县官悬赏给任何能杀死它的人。许多人尝试了，许多人也因此丧生。

At last, the magistrate sent for a famous tiger hunter living in a nearby village. When the hunter arrived, everyone came out to have a good look at him. But they were very disappointed because this hunter was a small old man with a bent back. He was with a boy of about 12 or 13 years old. "Where is the tiger?" the old man asked.
最后，县官派人去请一位住在附近村庄的著名猎虎人。当猎人到达时，大家都出来想看看他。但他们非常失望，因为这个猎人是一个身材矮小、驼背的老人。他身边还跟着一个大约十二三岁的男孩。“老虎在哪里？”老人问道。

No one answered. "Who will guide us to the mountain to catch this big cat?" the old man said. "Before doing anything else." Again, no one replied. At last, the old man discovered that no one wanted to help him. So, he waited until the next morning. The old man had a talk with the magistrate. He told the magistrate what had happened, and the magistrate ordered ten young men to take the old man and his young boy to the mountain.
没人回答。“谁愿意带我们上山去捉这只大猫？”老人说，“在做其他任何事之前。”还是没人回答。最后，老人发现没人愿意帮助他。于是，他等到第二天早上。老人与县官谈了一次。他告诉县官发生了什么事，县官便命令十个年轻人带老人和他的小男孩上山。

When they reached the bottom of the mountain, the young men were afraid to go any further. "Come on," said the old man. "Don't be afraid. I'll show you how to kill the tiger." Just before they reached the tiger's cave, the old man told the young men to stop. He said, "Dig a deep hole in front of me. Cover it with leaves." Well, when they had done this, he said, "I shall now tell the boy to roar like a tiger. When the tiger comes out of his cave, you must all hide behind the nearest rocks. I shall face the tiger alone."
当他们到达山脚时，年轻人害怕不敢再往前走。“来吧，”老人说，“别害怕。我来教你们怎么杀死老虎。”就在他们到达老虎洞穴前，老人让年轻人停下。他说：“在我面前挖一个深坑。用树叶盖住它。”好了，当他们做完后，他说：“我现在让这个男孩学老虎叫。当老虎从洞里出来时，你们都必须躲在最近的岩石后面。我将独自面对老虎。”

Well, the boy did as he was told and roared like a tiger. The tiger hearing this came leaping out of his cave. It ran towards the old man who stood waiting for him with his long spear in his hand. And just before it reached him, it fell into the deep hole which had been dug in the ground. Now the old man leaned over the hole and stabbed the tiger with his spear many times. Finally he cried out, "It is dead. It will never chase you anymore and never give you any more trouble."
男孩照做了，像老虎一样咆哮。老虎听到声音，从洞里跳了出来。它朝着老人跑去，老人手持长矛站在那里等着它。就在它快要跑到老人面前时，掉进了地上挖好的深坑里。现在，老人探身到坑边，用长矛刺了老虎很多次。最后他喊道：“它死了。它再也不会追赶你们，再也不会给你们带来麻烦了。”

The villagers living in that place praised the old man for his bravery and skill and they asked him to become their leader, which he did and he settled down with the boy in that village. The above story shows that sometimes it takes more than brawn to catch a tiger. The above story, The Old Man and the Tiger, was prepared and brought to you by the Voice of Free China, coming your way from Taipei, Taiwan, the Republic of China. I'm Ruby Sung.
那个地方的村民称赞老人的勇敢和技巧，他们请求他成为他们的领袖。他答应了，和那个男孩一

起在那个村庄定居下来。上面的故事表明，有时候捉老虎需要的不仅仅是蛮力。以上故事《老人与老虎》由自由中国之声为您准备和播出，来自中华民国台湾台北。我是宋 XX。

[节目四：听众互动与音乐介绍]

You're listening to the English program of The Voice of Free China, coming your way from Taipei, Taiwan, the Republic of China. Dear listeners, if you send to us a tape recording of our program to further assist our engineers, then we will send to you a tape with Chinese music. Our address is The Voice of Free China, Post Office Box Number 24038, Taipei, Taiwan, the Republic of China.
您正在收听的是自由中国之声的英语节目，来自中华民国台湾台北。亲爱的听众朋友们，如果您能将我们节目的录音带寄给我们，以进一步协助我们的工程师，我们将回赠您一盘中国音乐磁带。我们的地址是：中华民国台湾台北邮政信箱 24038 号，自由中国之声。

Dear listeners, to continue today's show we have for you some songs performed by the Chinese male vocalist of the name Fei Yu Qing. Fei is spelled F-E-I, Yu is spelled Y-U, and Qing is spelled C-H-I-N-G. The songs he will perform for us tonight are very old songs. The first song is called Vow Atop Snow Mountain.
亲爱的听众朋友们，接下来我们将为您带来由中国男歌手费玉清演唱的几首歌曲。费的拼写是 F-E-I，玉是 Y-U，清是 C-H-I-N-G。他今晚为我们演唱的歌曲都是非常经典的老歌。第一首歌叫做《雪山盟》。

[音乐播放]

Part 2

节目概要 (Program Summary)

电台一：The Voice of Free China (自由中国之声)
这是一档来自台湾台北的综合性广播节目。节目首先播放了华语歌手费玉清的三首歌曲：《雪山盟》、《我心深处》和《银色月光下》，并在歌曲间隙鼓励听众来信点播。随后，节目进入“今日华语”教学环节，教授关于“购物”的中文句子。节目的后半部分穿插了多种语言的电台 ID 和呼号，表明其国际广播的性质。

Radio One: The Voice of free China
This is a comprehensive broadcast program from Taipei, Taiwan. The program begins by playing three songs by Mandarin singer Fei Yu-ching: "Vow Atop Snow Mountain," "From the Bottom of My Heart," and "Beneath the Silver Moon," encouraging listeners to write in with requests between songs. Following the music, the program transitions to a "Chinese Lesson" segment, teaching Mandarin sentences related to "shopping." The latter half of the program is interspersed with station IDs and call signs in various languages, indicating its nature as an international broadcast.

电台二：(电台名称未明确，疑为 BBC)
这是一档关于二战历史的深度纪录片节目，主题聚焦于“卡廷惨案”及其对同盟国（特别是英国）与苏联关系的影响。节目通过历史学家、亲历者（包括最后见到遇难波兰军官的幸存者）以及前外交官的访谈，探讨了丘吉尔和罗斯福在明知苏联有重大嫌疑的情况下，为维持战时同盟而选择压制真相的政治考量。节目进一步分析了德黑兰和雅尔塔会议上，西方领导人如何为了战后欧洲

格局的稳定，在波兰问题上向斯大林妥协，最终导致东欧被纳入苏联势力范围。

Radio Two: (Station name not specified, likely BBC)
This is an in-depth historical documentary program focusing on the "Katyn Massacre" and its impact on the relationship between the Allied powers (especially Great Britain) and the Soviet Union. Through interviews with historians, eyewitnesses (including the last survivor to see the murdered Polish officers), and former diplomats, the program explores the political considerations that led Churchill and Roosevelt to suppress the truth, despite knowing of strong Soviet culpability, in order to maintain the wartime alliance. The program further analyzes how, at the Tehran and Yalta conferences, Western leaders compromised with Stalin on the Polish issue for the sake of post-war European stability, ultimately leading to Eastern Europe falling under the Soviet sphere of influence.

电台三：The Voice of Free China (自由中国之声)
这是另一档来自台湾台北的文化节目。节目首先介绍了台北国立历史博物馆举办的“北京人”生活特展，详细描述了展览通过蜡像再现的北京人生活场景。接着，节目讲述了北京人化石在周口店的发现过程，从被误认为“龙骨”到被科学鉴定，以及化石在二战期间神秘失踪的戏剧性故事。节目最后再次介绍了台湾的历史文化名镇鹿港，内容与前一音频片段中的“鹿港”节目基本重合，强调其历史地位和文化传承。

Radio Three: The Voice of Free China
This is another cultural program from Taipei, Taiwan. The program begins by introducing a special exhibition on the life of "Peking Man" at the National Museum of History in Taipei, describing in detail the life scenes recreated with wax figures. It then recounts the story of the discovery of the Peking Man fossils at Zhoukoudian, from being mistaken for "dragon bones" to their scientific identification, and the dramatic story of their mysterious disappearance during World War II. The program concludes by reintroducing the historic and cultural town of Lugang in Taiwan, with content largely overlapping with the "Lugang" segment from the previous audio clip, emphasizing its historical significance and cultural heritage.

详细内容 (Detailed Content)

电台一：The Voice of Free China (自由中国之声)

Vow Atop Snow Mountain, performed by Mr. Fei Yuqing. You're listening to The Voice of Free China, coming your way from Taipei, Taiwan, the Republic of China. Next in our program, we have for you another song performed by Mr. Fei. The name of the tune, From the Bottom of My Heart. And now, here is Mr. Fei.
由费玉清先生演唱的《雪山盟》。您正在收听的是来自中华民国台湾台北的自由中国之声。接下来，我们将为您带来费先生演唱的另一首歌曲，曲名是《我心深处》。现在，有请费先生。

Mr. Fei Yuqing pouring out his heart in a song called From the Bottom of My Heart. You're listening to the Voice of Free China's English program, coming your way from Taipei, Taiwan, Republic of China.
费玉清先生在一首名为《我心深处》的歌曲中倾诉心声。您正在收听的是来自中华民国台湾台北

的自由中国之声英语节目。

If there is a special Chinese vocalist that you would like to hear over the air, or a special song, you can write to us at The Voice of Free China and send in your request. Our address is The Voice of Free China, PO Box Number 24038, Taipei, Taiwan, the Republic of China. And now, dear listeners, one more song performed by Mr. Fei Yuqing. The name of this last song is called Beneath the Silver Moon.
如果您有特别想在广播中听到的华语歌手或歌曲，可以写信到自由中国之声提出您的点播请求。我们的地址是：中华民国台湾台北邮政信箱 24038 号，自由中国之声。现在，亲爱的听众们，再来一首由费玉清先生演唱的歌曲。这最后一首歌的名字叫《银色月光下》。

You're listening to the Voice of Free China, coming your way from Taipei, Taiwan, the Republic of China. Next, here's today's Chinese lesson with Miss Yvonne Shunk. The title for today's lesson is 购物, shopping.
您正在收听的是来自中华民国台湾台北的自由中国之声。接下来是由 Yvonne Shunk 小姐为您带来的今日华语课。今天课程的题目是“购物”，shopping。

Here are the new sentences for today's lesson. Please listen carefully. The first sentence. 胡小姐,现在有空吗?能不能陪我上街买点东西? Miss Hu, are you free now? May I have your company of going shopping together? 胡小姐,现在有空吗?能不能陪我上街买点东西? Miss Hu, are you free now? May I have your company of going shopping together?
以下是今天课程的新句子，请仔细听。第一句：胡小姐，现在有空吗？能不能陪我上街买点东西？Miss Hu, are you free now? May I have your company of going shopping together? 胡小姐，现在有空吗？能不能陪我上街买点东西？Miss Hu, are you free now? May I have your company of going shopping together?

胡小姐,现在有空吗?能不能陪我上街买点东西? Miss Hu, are you free now? May I have your company of going shopping together? 小姐 means Miss, 小姐, Miss. 胡 is the Chinese family name. 胡小姐 means Miss Hu. 有空 means free, 有空, free.
胡小姐，现在有空吗？能不能陪我上街买点东西？Miss Hu, are you free now? May I have your company of going shopping together? “小姐”的意思是 Miss，“小姐”，Miss。“胡”是中文姓氏。“胡小姐”就是 Miss Hu。“有空”的意思是 free，“有空”，free。

[中文广播片段]
各位聽眾,今天時間到此為止。明天的節目會有更多這些討論。您正在聽的就是自由中國之聲的聲音。我是 Ruby Song，為您帶來的歌曲是... 您正在聽的就是自由中国之声的聲音。我們從台北,台灣,中华民国的声音。

[多个电台 ID 和呼号片段，语言混杂]

电台二：(电台名称未明确，疑为 BBC)

And it certainly had some influence there on the state of mind. Professor Stanislav Swianiewicz, who lives today in London, was the last man to see alive some 5,000 of his brother Polish officers, whose bodies were subsequently found in graves covered by small conifers in the Katyn forest near Smolensk in Russia in 1943.

这无疑对当时人们的心态产生了一些影响。如今居住在伦敦的斯坦尼斯拉夫•斯维亚涅维奇教授，是最后一位活着见到大约 5000 名波兰军官同胞的人。这些军官的尸体后来于 1943 年在俄罗斯斯摩棱斯克附近的卡廷森林中被发现，埋在由小针叶树覆盖的坟墓里。

Swianiewicz himself survived that final journey, apparently because at the last moment the Russians discovered he had an intelligence background and took him off the train for further interrogation. But before they did, he was able to see what happened next. There was a bus, not very large, for about 30-40 persons, no more. There was some kind of open space, very heavily guarded, and I saw my comrades being loaded into the bus. The bus was leaving and coming back about half an hour, three quarters of an hour, and so on.
斯维亚涅维奇本人在那趟最后的旅程中幸存下来，显然是因为在最后一刻，俄国人发现他有情报背景，便将他带下火车进行进一步审讯。但在那之前，他得以目睹了接下来发生的事情。有一辆巴士，不是很大，大约能容纳 30 到 40 人，不能再多了。那里有一片空地，戒备森严，我看到我的战友们被装上巴士。巴士开走，大约半小时、四十五分钟后又回来，如此往复。

It made several trips, I suppose. Several trips, because there were 300 people there. It made several trips. You are the last man to have seen those who were executed in the Katyn forest. Yes.
我想它跑了好几趟。好几趟，因为那里有 300 人。它跑了好几趟。您是最后一位见到在卡廷森林被处决的那些人的人。是的。

The revelation of what had happened at Katyn came when the fortunes of war, after the monumental victory at Stalingrad, had been reversed, and it seemed clear that Hitler would now be beaten. The Allied leaders were therefore looking forward to the future design of Europe.
卡廷事件的真相被揭露时，正值战争局势在斯大林格勒的巨大胜利后发生逆转，希特勒的败局似乎已定。因此，同盟国领导人正在展望欧洲未来的蓝图。

Katyn presented itself as a startling prism through which the nature and chances of cooperation with Stalin had to be assessed, not just by the Polish government in London, led by General Sikorski, but by Churchill and Roosevelt too. The advice on Polish and Soviet questions to the British cabinet came from the Central Department of the Foreign Office.
卡廷事件如同一面令人震惊的棱镜，不仅由西科尔斯基将军领导的波兰流亡政府，连丘吉尔和罗斯福也必须通过它来评估与斯大林合作的性质和可能性。向英国内阁提供关于波兰和苏联问题建议的，是外交部的中央司。

Its acting head at the time was Sir Frank Roberts. Katyn suddenly blew up, I think it was '43 wasn't it? And it was of major importance. I think myself we reached the right conclusion, because the Russians had done it.
当时的代理司长是弗兰克•罗伯茨爵士。卡廷事件突然爆发，我记得是 43 年，对吧？这是一个重大的... 我个人认为我们得出了正确的结论，因为是俄国人干的。

But the Russians were our allies and the Germans were not. That's the key point. I mean, we were allies. This horrible thing had been done before the resumption of relations between Poland and Russia. So, it really isn't a problem of who to believe. The problem was what to do with the full hope of getting a Polish agreement with Russia and therefore an independent Poland after the war. Well, to that extent, why was it Churchill's fault? As we know, he did take the special guidance of the Foreign Office on this

issue.
但俄国人是我们的盟友，而德国人不是。这是关键。我的意思是，我们是盟友。这件可怕的事情发生在波兰和俄国恢复关系之前。所以，这真的不是相信谁的问题。问题在于，在满怀希望促成波俄协议并从而实现战后波兰独立的情况下，该怎么做。嗯，就此而言，为什么是丘吉尔的错？我们知道，他确实在这个问题上采纳了外交部的特别指导。

merely, as he said, to ascertain the facts, and then no one of us ever to speak a word about it. Well, because of the wartime alliance, undoubtedly. Not only because of the wartime alliance, because we didn't want to annoy the Russians particularly, but because we felt, and as it happened we were right, that this was going to ruin any chance of reconciliation. Well, the Russians broke off relations with the Poles on this issue, and from then on there weren't any relationships. We were trying hard to bring them together.
仅仅是，如他所说，查明事实，然后我们谁都不要再提一个字。嗯，毫无疑问，是因为战时同盟。不仅因为战时同盟，因为我们不想特别惹恼俄国人，还因为我们觉得，而且事实证明我们是对的，这会毁掉任何和解的机会。结果，俄国人因为这个问题与波兰人断交了，从那时起就再无关系。而我们一直在努力撮合他们。

It had been British policy to encourage reconciliation between the Poles and the Russians, and avoid having to make choices between the two. Katyn dictated the necessity for choice. There can be no doubt that Churchill accepted at the outset the probability of Soviet guilt for Katyn. The Polish Foreign Minister then, Edward Raczyński. My feeling was that he understood it fully as we did.
英国的政策一直是鼓励波兰人和俄国人和解，避免在两者之间做出选择。卡廷事件迫使我们必须做出选择。毫无疑问，丘吉尔从一开始就接受了苏联对卡廷事件负有罪责的可能性。时任波兰外交部长爱德华·拉ч и н斯基说：我的感觉是，他像我们一样完全明白。

It was so obvious that it was the Russian doing. There was not the slightest possibility of explaining it otherwise. So that when we met soon after the first news was released, Churchill said to us, "Oh the Soviets can be very cruel." I think he understood it fully.
事情如此明显是俄国人干的。根本没有丝毫可能用其他方式解释。所以当消息刚一公布我们见面时，丘吉尔对我们说：“哦，苏联人可以非常残忍。”我想他完全明白。

I am personally well informed because I remember a telephone call from him, whether it was from Chequers or from London, I don't know, but Churchill was in a state of great excitement because he knew that Stalin had broken relations with Poland. A key document for understanding British foreign policy in the Second World War was written as early as January 1942.
我个人消息灵通，因为我记得他打来一个电话，不知道是从契克斯宫还是伦敦打来的，但丘吉尔当时非常激动，因为他知道斯大林已经和波兰断交了。一份理解二战时期英国外交政策的关键文件，早在 1942 年 1 月就已写成。

On the assumption Germany is defeated, it says, German military strength is destroyed and France remains for a long time a weak power. There will be no counterweight to Russia in Europe. It may be necessary to maintain cooperation with Russia because she might otherwise be tempted to collaborate with Germany. In order to recreate in our own interest a balance of power in Europe against the possibility of a revived Germany.
文件假定德国战败，称：德国军事实力被摧毁，法国长期保持弱国地位。欧洲将没有力量可以制

衡俄国。与俄国保持合作可能是必要的，因为否则她可能会受诱惑与德国合作。为了我们自身的利益，在欧洲重建一种力量平衡，以对抗德国复兴的可能性。

the Foreign Office had to assume, as the memorandum said, that if we want Russia's collaboration after the war, we shall have to be prepared to make such a policy advantageous to her. Following upon the muted discoveries at Katyn, came the great victories of the Red Army in the East, which brought that prospect closer. The consequences could be foreseen.
外交部必须假定，正如备忘录所说，如果我们想在战后得到俄国的合作，我们就必须准备好制定对她有利的政策。在卡廷事件被悄然发现之后，苏联红军在东方取得了一系列伟大胜利，这使得上述前景更加接近。其后果是可以预见的。

The Soviet Union would soon become the only important military and political force on the continent of Europe, and the rest of Europe would be reduced to military and political impotence. The acting head of the Central Department of the Foreign Office in 1943, Sir Frank Roberts.
苏联将很快成为欧洲大陆唯一重要的军事和政治力量，而欧洲其他国家将在军事和政治上变得无能为力。1943 年时任外交部中央司代理司长的弗兰克·罗伯茨爵士说：

We and the Americans were thinking basically in terms of, well, to put it rather flippantly, that if you could only treat Stalin like a member of the club, he would behave possibly one day like a member of the club. And we were getting them into the United Nations, and we would somehow get this Russia as a responsible partner for the peace of the next generation.
我们和美国人基本上是这么想的，说得轻佻一点，就是如果你能把斯大林当作俱乐部成员来对待，他或许有一天也会表现得像个俱乐部成员。我们正让他们加入联合国，我们想方设法让俄国成为下一代和平的负责任伙伴。

This was the overriding thought. But Mr. Stalin didn't want to be a member of that kind of club. He much preferred to be the director general of his club, which was a different club. He wouldn't have had us in either. It was to forestall the possibility of a different kind of club, which carried, of course, the implication of a divided Europe.
这是压倒一切的想法。但斯大林先生不想成为那种俱乐部的成员。他更愿意当他自己俱乐部的总干事，那是一个不同的俱乐部。他也不会让我们加入。正是为了防止出现一个不同类型的俱乐部，那当然意味着一个分裂的欧洲。

that Churchill and his advisers decided, as one of the crucial conferences of the war approached, that some of Stalin's demands over Poland should be accommodated. Churchill proposed to Stalin at Tehran in November 1943 that Poland as a state should be moved, bodily, westward. In the hope it was clear that the further west her frontier was drawn, the less Stalin would insist on dominating Poland as a buffer state.
在一次关键的战争会议临近时，丘吉尔和他的顾问们决定，应该满足斯大林在波兰问题上的一些要求。1943 年 11 月，丘吉尔在德黑兰向斯大林提议，将波兰这个国家整体向西移动。很明显，他希望波兰的边界划得越西，斯大林就越不会坚持要控制波兰作为缓冲国。

Churchill and Roosevelt were now having to grope their way towards an understanding with one of the world's most powerful but least known leaders. The British minutes of the Tehran conference were still in a few cryptic exchanges how the prime minister probed Stalin's attitudes over Poland. Stalin asked if

he, Churchill, thought Stalin was going to swallow Poland up. Anthony Eden replied, he didn't know how much the Russians were going to eat. How much would they leave undigested?
丘吉尔和罗斯福当时正不得不在与世界上最强大但又最不为人知的领导人之一打交道时摸索前行。德黑兰会议的英方记录中，仍有几段隐晦的交流，记录了首相如何试探斯大林对波兰的态度。斯大林问他，丘吉尔，是否认为斯大林会吞并波兰。安东尼·艾登回答说，他不知道俄国人要吃掉多少，又有多少会消化不了。

Stalin answered that the Russians didn't want anything belonging to other people. Mr. Eden said what Poland lost in the East, she might gain in the West. "Possibly they might," said Stalin, "but he did not know." The Prime Minister demonstrated with the help of three matches his idea of moving Poland westward, which the official record goes on, pleased Marshal Stalin. Sir Frank Roberts.
斯大林回答说，俄国人不要属于别人的任何东西。艾登先生说，波兰在东方失去的，或许可以在西方得到补偿。“也许可以，”斯大林说，“但他不知道。”首相用三根火柴演示了他将波兰西移的想法，官方记录接着写道，这让斯大林元帅很高兴。弗兰克·罗伯茨爵士说：

Yes. This is the way Churchill did conduct things at times, and it was a way of being realistic. They were, you can't keep that territory, because the Russian army is all powerful. We will try and compensate you by putting you into Germany further up. But would you agree that we did rather seem during this period to grasp at the hope and the possibilities that by giving back to Stalin these eastern territories, with a large non-Polish population, that he would somehow then be deterred from intervening in the internal life of Poland?
是的。这正是丘吉尔有时处理事情的方式，也是一种务实的做法。他们是说，你保不住那片领土，因为俄国军队太强大了。我们会试着把你往德国那边推得更远一些来补偿你。但您是否同意，我们在此期间似乎确实抓住了一线希望，认为只要把那些有大量非波兰人口的东部领土还给斯大林，他就会在某种程度上不再干预波兰的内政？

But could I just say there isn't any way of giving back to Stalin. We didn't have to give back to Stalin, the Red Army was about to take them. The problem was whether we entreated or accepted the situation. And the only choice we had at that time was either to make a great row about it, and we were not the arbiters, or else say no, we won't make a deal.
但我能说一句吗，根本不存在“还给”斯大林这回事。我们不必还给斯大林，红军正准备去占领它们。问题在于我们是恳求还是接受现实。我们当时唯一的选择，要么是大吵一架，而我们又不是仲裁者，要么就说不，我们不达成协议。

Churchill had asked in return for this concession that Poland should be free to choose its own form of government. However, he had the ground shot from beneath his feet at Tehran by Roosevelt.
作为这项让步的回报，丘吉尔曾要求波兰可以自由选择自己的政府形式。然而，在德黑兰，罗斯福却釜底抽薪，让他无计可施。

The record shows that the American president made no real effort to get anything in return for the Poles. Stalin was undoubtedly free to draw the inference that the Americans had no serious interest in the Balkans or Eastern Europe. Furthermore, it was at Tehran that Churchill's long-argued preference for an Anglo-American invasion into the Balkans, into the soft underbelly of Europe, was finally dismissed by the American chief of staff in favor of the Second Front in Normandy.
记录显示，美国总统并未真正努力为波兰人争取任何回报。斯大林无疑可以推断出，美国人对巴

尔干或东欧没有真正的兴趣。此外，正是在德黑兰，丘吉尔长期主张的、从巴尔干——欧洲柔软的下腹部——进行英美联合入侵的方案，最终被美国参谋长否决，取而代之的是在诺曼底开辟第二战场。

The archives yield a remarkable glimpse of Churchill at this time. Early in 1944, he was writing to Eden, "Undoubtedly, my own views have changed in the years that have passed. The tremendous victories of the Russian armies, the great changes which have taken place in the character of the Russian state and government, and the new confidence which has grown in our hearts towards Stalin. These have all had their effects," he said.
档案揭示了当时丘吉尔一个非凡的侧面。1944 年初，他写信给艾登：“毫无疑问，这些年来我自己的看法已经改变。俄国军队的巨大胜利，俄国国家和政府性质发生的巨大变化，以及我们心中对斯大林日益增长的新信任。这些都产生了影响，”他说。

This uncharacteristic optimism from Churchill, contrasted with his more usual wary pessimism, was confronted within five months of Yalta by one of the most tragic episodes of the war. The Polish underground army rose in Warsaw. Stalin kept the Soviet army in malevolent inactivity on the other side of the Vistula. Two retreating German SS divisions returned to Warsaw and in six weeks of savage fighting, wiped out the Polish resistance.
丘吉尔这种非同寻常的乐观，与他通常谨慎的悲观形成对比，但在雅尔塔会议后不到五个月，就遭遇了战争中最悲惨的事件之一。波兰地下军在华沙起义。斯大林却让苏联军队在维斯瓦河对岸恶意地按兵不动。两支撤退的德国党卫军师返回华沙，在六周的野蛮战斗中，消灭了波兰抵抗力量。

Stalin's position was confirmed by his refusal to allow British and American aircraft to use Soviet airfields in dropping supplies to Warsaw, which meant they couldn't go.
斯大林拒绝允许英美飞机使用苏联机场向华沙空投物资，这证实了他的立场，也意味着飞机无法前往。

Churchill had wanted to present Stalin with a fait accompli and fly the aircraft there anyway. But Roosevelt could not bring himself to make a decision. Throughout this vital year of 1944, preoccupied with the presidential election, determined to leave the political settlement until the peace conference at the end of the war, no clear signals were sent by Roosevelt to Stalin of the limits of American tolerance.
丘吉尔曾想给斯大林造成一个既成事实，无论如何都要派飞机去。但罗斯福却迟迟无法做出决定。在至关重要的 1944 年全年，罗斯福忙于总统选举，决心将政治解决方案留到战后的和平会议上，因此没有向斯大林发出任何关于美国容忍限度的明确信号。

It was therefore in the absence of a solid understanding between the British and Americans, a consciousness of British military impotence and of American indifference, that Churchill and Roosevelt went to Yalta to meet Stalin in February 1945. With Churchill at Yalta was one of his senior advisors, the military secretary to the War Cabinet, Sir Ian Jacob.
因此，在英美之间缺乏坚实谅解、英国意识到自身军事无力以及美国表现出冷漠的情况下，丘吉尔和罗斯福于 1945 年 2 月前往雅尔塔会见斯大林。与丘吉尔同在雅尔塔的，有他的一位高级顾问，战时内阁的军事秘书伊恩·雅各布爵士。

The thing right from the beginning was wrong because the president arrived and said he must leave on

Saturday. Well, the moment he said that, the game was in the Russian hands. Stalin knew something's got to be signed. There'd have to be some agreement. And if the president is going to leave on a certain date, they have to be signed before that. And this was only a week, I think. Yes. Six days, yes. Well, that's no length of time for drawing out these quite important documents and getting them examined and so on. As Churchill said, even the Almighty took seven.
事情从一开始就错了，因为总统抵达后就说他周六必须离开。嗯，他一说这话，主动权就到了俄国人手里。斯大林知道必须签署点什么，总得有个协议。如果总统要在某个日期离开，那协议就必须在那之前签署。而这只有一周时间，我想。是的。六天，是的。嗯，这么短的时间根本不够起草这些相当重要的文件并进行审查等等。正如丘吉尔所说，连上帝都花了七天。

It's a matter of course of great discussions going on all that time too about the shape of the United Nations organizations and so on, the veto and all those questions coming up. So it seemed to me to be a perfectly futile way of conducting foreign policy. There was another aspect of the conduct of the conference which has had critical attention ever since.
当然，那段时间里也一直在进行关于联合国组织形式等重大问题的讨论，否决权以及所有这些问题都冒了出来。所以在我看来，这是一种完全徒劳的外交方式。会议的进行方式还有另一个方面，从那以后一直受到严厉的批评。

From the time early in the war, when Roosevelt wrote to Churchill telling the Prime Minister, "Stalin hates the guts of all your top people, but I think I can get along with him." The President had made this hope and expectation his guiding star. Roosevelt had adopted what quickly came to rankle with the British as a deplorable negotiating technique. This was to exaggerate the differences between the British and Americans in Stalin's presence.
从战争早期，罗斯福写信告诉丘吉尔首相：“斯大林恨透了你所有的高层人物，但我认为我能和他处得来。”那时起，总统就把这个希望和期望作为他的指路明灯。罗斯福采纳了一种很快让英国人感到恼火的、可悲的谈判技巧。那就是在斯大林面前夸大英美之间的分歧。

A first-hand witness at Yalta, Lord Gladwyn. I had a most appalling impression of Roosevelt. His one idea was to play off Churchill against Stalin, you know, and oil up to him as much as he possibly could. He did everything he could to appease the Russian dictator, "Uncle Joe" and all that. And it was put up to him particularly by Harry Hopkins, who was a charming man, couldn't be nicer, more of a New Dealer and believed in the social experiment of the Soviet Union.
雅尔塔会议的一位亲历者，格拉德温勋爵说：我对罗斯福的印象糟透了。他唯一的想法就是挑拨丘吉尔和斯大林的关系，你知道，尽可能地去巴结斯大林。他竭尽所能去安抚那个俄国独裁者，“乔大叔”那一套。这主要是哈里·霍普金斯给他出的主意，霍普金斯是个很有魅力的人，再好不过了，更像个新政派，相信苏联的社会实验。

But on foreign policy, really, he was the champion of appeasing the Russians. And he was always behind the scenes, hollering at Roosevelt. Roosevelt led the way at Yalta by volunteering that while he would like the Russians to make concessions, he would not insist on any. He also reiterated what he had said at Tehran, that the Americans would withdraw their forces from continental Europe within 18 months of the end of the war.
但在外交政策上，他确实是安抚俄国人的倡导者。他总是在幕后对罗斯福大喊大叫。罗斯福在雅尔塔带头表示，虽然他希望俄国人做出让步，但他不会坚持任何要求。他还重申了在德黑兰说过的话，即美国将在战后 18 个月内从欧洲大陆撤军。

The only obstacle which could be presumed to Soviet domination in the East was thus removed. Lord Gladwyn. I was partly responsible for negotiating things on the Declaration on Liberated Europe.
因此，可以想见的东西方苏联统治的唯一障碍被移除了。格拉德温勋爵说：我部分负责就《关于被解放的欧洲的宣言》进行谈判。

We and the Americans thought it was a very good thing to get the Russians to sign a document whereby they would, in effect, say that when they reoccupy or, as they call it, liberated these areas occupied by the Nazis, a reasonable form of democracy would be installed, there would be suitably democratic elections, this is all agreed. The exile governments would in principle return. All that was put in a document.
我们和美国人都认为，让俄国人签署一份文件是件大好事，文件中他们实际上会说，当他们重新占领或像他们所说的，解放这些被纳粹占领的地区时，将会建立一种合理的民主形式，会举行适当的民主选举，这些都已商定。流亡政府原则上将返回。所有这些都写进了文件。

And though we had difficulty with Harry Hopkins, I remember going and seeing him in his bed in the Livadia Palace. And Chip Bohlen and I and one or two others went there and argued with him. But the Russians resisted, and the document on liberated Europe as such, what it says, is quite a good document. It did get the Russians to agree to do all these things. The only trouble was, of course, that when they got there, into Poland and into Romania, it was evident that they were tearing the Declaration on Liberated Europe up.
虽然我们和哈里·霍普金斯有分歧，我记得去里瓦几亚宫他的病床前看他。我和奇普·波伦以及一两位其他人去那里和他争论。但俄国人抵制了，而《关于被解放的欧洲的宣言》这份文件本身，其内容是相当不错的。它确实让俄国人同意做所有这些事情。唯一的问题当然是，当他们到达那里，进入波兰和罗马尼亚时，很明显他们正在撕毁这份宣言。

On the American side, a crucially important aide who had helped to draft the declaration in the State Department became subsequently a famous symbol of the 1950s when he was accused of being a member of a communist spy ring passing secret information to the Russians, tried, convicted of perjury and sent to prison. Alger Hiss was assistant to the American Secretary of State, Edward Stettinius.
在美方，一位曾在国务院帮助起草该宣言的关键助手，后来成为 1950 年代一个著名的象征人物，当时他被指控是一个向俄国人传递秘密信息的共产主义间谍团伙成员，后被审判，因伪证罪被定罪并送入监狱。阿尔杰·希斯是时任美国国务卿爱德华·斯特蒂纽斯的助手。

Stettinius is commonly thought to have been among the least experienced and weakest of Americans to have held the office. Alger Hiss is today one of two senior surviving Americans of the Yalta Conference. I thought that the Declaration on Liberated Europe was as far as we could hope to go, and that it was important as a statement of principle, whether it was going to be carried out adequately or not.
斯特蒂纽斯通常被认为是担任该职位最缺乏经验和最软弱的美国人之一。阿尔杰·希斯是今天雅尔塔会议两位在世的美国高级官员之一。我认为《关于被解放的欧洲的宣言》是我们所能期望达到的最大限度了，而且作为一项原则声明，无论它是否能被充分执行，它都很重要。

Is it this that matters? This is one of those cases, as you're working on this document, where you know, after all your sophisticated diplomatic work, and you know how communist ideology works. Did you work on it in the knowledge that if you did try to make it specific, agreement would be impossible? Yes.

It was a political necessity that we agree. The three major powers had to appear united when we left Crimea.
这才是关键吗？这是那种情况之一，当你在处理这份文件时，在你所有复杂的外交工作之后，你知道共产主义意识形态是如何运作的。你是不是在明知如果试图让它具体化，协议就不可能达成的情况下工作的？是的。我们达成一致是一种政治需要。当我们离开克里米亚时，三个大国必须显得团结。

When you all met, when you with Stettinius met Eden at Malta, the Foreign Ministers' meeting, the evidence I get from the British side is that Eden was trying to get the declaration of principles toughened up. Now, what is your own recollection of that? I think that's true. And I think our position was that this was as far as it was reasonable to think we could get agreement.
当你们都见面时，当您和斯特蒂纽斯在马耳他的外长会议上见到艾登时，我从英方得到的证据是，艾登试图让原则宣言变得更强硬。那么，您自己对此有何记忆？我认为那是真的。而且我认为我们的立场是，这已经是我们能合理地认为可以达成协议的极限了。

I have to emphasize that we paid far more attention to the war in the Pacific, where the burden was on us. We were carrying the burden of that war, where our casualties would be greatest, so that, in a sense, we were more open to conciliation, I think, than the British.
我必须强调，我们更关注太平洋战争，那里的重担在我们身上。我们正承担着那场战争的重担，我们的伤亡将是最大的，所以，在某种意义上，我认为我们比英国人更愿意和解。

An analysis of the agreement shows how in the amendments put forward by the Soviet Union, the Russians sought to make sure that they would not be liable technically for any violations of the agreement once they began to put their intentions for Eastern Europe into practice. The tension over Poland was powerful. It did not result in the feeling of crisis. But this was the sticking point. This was a rocky road that somehow had to be smoothed if there was to be eventual agreement.
对协议的分析显示，在苏联提出的修正案中，俄国人如何试图确保一旦他们开始将对东欧的意图付诸实践，他们在技术上不会因任何违反协议的行为而承担责任。在波兰问题上的紧张局势很强大。它没有导致危机感。但这是症结所在。这是一条崎岖的道路，如果最终要达成协议，就必须以某种方式把它铺平。

And that, in my opinion, is where the rubber language, which is much more so than in the Declaration on Liberated Europe, came in. Yes, it's interesting going back through those exchanges and Stettinius giving in over the final sentence of the Polish formula. Roosevelt was so anxious to reach agreement that he was willing to make this concession. Can you elaborate on that? That was an obvious moment where, if there was going to be a sticking point about Poland, if we were going to dig our heels in against Stalin, that must have been it.
在我看来，这就是那些模棱两可的语言——比《关于被解放的欧洲的宣言》中更甚——的用武之地。是的，回顾那些交流，看到斯特蒂纽斯在波兰方案的最后一句话上让步，很有意思。罗斯福是如此急于达成协议，以至于他愿意做出这个让步。您能详细说明一下吗？那是一个显而易见的时刻，如果要在波兰问题上出现僵局，如果我们要在斯大林面前坚守阵地，那必定就是那个时候了。

I have been asked substantially the same question, not with quite such subtle understanding of the situation as you phrase it. I've been asked why the hell we didn't just say, "You can't have Poland,"

because pretty clearly there's going to be Russian control. And my answer has always been that we were quite aware that the only way to disagree over Poland was to shatter the alliance, that we certainly could not fight the Russians militarily at that stage, and that they already possessed half, maybe two-thirds, of Poland militarily.
我被问过基本上同样的问题，只是不像你措辞那样对情况有如此微妙的理解。我被问过，我们为什么不干脆说：“你不能拥有波兰，”因为很明显那里将会有俄国控制。我的回答一直是，我们很清楚，在波兰问题上持异议的唯一方法就是粉碎同盟，我们在那个阶段肯定无法在军事上与俄国人作战，而且他们已经军事占领了波兰的一半，也许是三分之二。

So the question asked in retrospect now is very different from the question then.
所以，现在回过头来看这个问题，和当时的问题是非常不同的。

Given Roosevelt's generosity of spirit towards the Soviet Union, and America's rooted disinclination to adopt or even threaten the pressure of a strong diplomacy against a state which was still an ally in war, the outcome of liberation for Eastern Europe was inevitable. Even if there hadn't been a Yalta Conference at all, the result would have been much the same.
鉴于罗斯福对苏联的宽宏大度，以及美国根深蒂固地不愿对一个仍是战时盟友的国家采取或甚至威胁施加强硬外交压力，东欧解放的结局是不可避免的。即使根本没有雅尔塔会议，结果也会大同小异。

I think this too will pass. Should we see Yalta as a stage in Soviet imperial expansion as some claim it was? If you like, yes, you can put it that way. But as I say, I think it would have happened anyhow. It's an inevitable result of the Hitler war. Do you agree that those who influenced our policy were on the whole too optimistic? Possibly, yes. But I think given public opinion in America and also in England, if we'd given them the impression we were not trying to come to some kind of agreement to resolve this with the Russians, there would have been a revolt in the House of Commons, and in the nation, and certainly in the Army.
我认为这也会过去的。我们是否应该像一些人声称的那样，将雅尔塔视为苏联帝国扩张的一个阶段？如果你愿意，是的，你可以这么说。但正如我所说，我认为无论如何它都会发生。这是希特勒战争的必然结果。您是否同意那些影响我们政策的人，总体上过于乐观了？也许是吧。但我认为，考虑到美国和英国的公众舆论，如果我们给人的印象是我们没有试图与俄国人达成某种协议来解决这个问题，下议院、全国，当然还有军队，都会发生反抗。

Yalta was not a conspiracy to divide Europe. No such agreement was made. The modern indictment of Yalta is that nothing happened there which would deter Stalin from going ahead with what by that time he had clearly shown he wished to do, to establish puppet governments throughout Eastern Europe.
雅尔塔不是一个分裂欧洲的阴谋。没有达成这样的协议。现代对雅尔塔的控诉是，那里没有发生任何事情可以阻止斯大林继续做他当时已经明确表示想做的事——在整个东欧建立傀儡政府。

Given the kind of political system Stalin had established in the Soviet Union, it was difficult, if not impossible for him, to exercise the kind of control he felt he had to have with tolerance or moderation. The shock of his actions in Eastern Europe after Yalta, culminating in the purges, trials and executions of the 1950s, were the crucible in which idealism dissolved and fatal resentments were created.
鉴于斯大林在苏联建立的那种政治体制，他很难，甚至不可能，以宽容或温和的方式来行使他觉得必须拥有的那种控制。他在雅尔塔会议后在东欧的行动所带来的冲击，最终在 1950 年代的清洗、

审判和处决中达到高潮，成为理想主义破灭和致命怨恨产生的熔炉。

That was the first in a new series of programmes, Europe's Untidy Peace. It was written and presented by Michael Charlton.
那是新系列节目《欧洲的凌乱和平》的第一集。由迈克尔·查尔顿撰稿并主持。

电台三：The Voice of Free China (自由中国之声)

The National Museum of History in Taipei has always been a cultural attraction to both foreign visitors and the people of Free China. Being the second largest museum in Free China after the fabulous National Palace Museum, it boasts a vast collection of artifacts spanning the long history of China.
台北的国立历史博物馆一直是吸引外国游客和自由中国人民的文化景点。作为仅次于宏伟的国立故宫博物院的自由中国第二大博物馆，它拥有横跨中国悠久历史的丰富文物收藏。

In recent weeks, the National Museum of History has been attracting even larger crowds with the inauguration of a new feature, a permanent exhibition of the life activities of the celebrated Peking Man. An average of 10,000 visitors go to the museum every day on weekdays, and the crowds are twice as large on Saturdays and Sundays.
近几周来，国立历史博物馆随着一项新特色——著名的“北京人”生活活动常设展的开幕，吸引了更多的人潮。平日每天平均有 1 万名游客参观，周六和周日的游客数量更是翻倍。

The special show, which is arranged in accordance with the findings of archaeologists and the educated guess of anthropologists, features the following. Gathering of firewood, hand-to-hand fight against wild beasts, drinking from mountain creeks, making stone tools, returning from a hunting trip, breastfeeding of babies, storage and worship of the head skeleton, gathering around by the fireside, fighting against beasts of prey, and barbecue parties.
这个特别展览是根据考古学家的发现和人类学家的有根据推测安排的，展出了以下内容：拾柴、与野兽搏斗、饮山泉、制作石器、狩猎归来、哺乳婴儿、储存和崇拜头骨、围坐火边、对抗猛兽以及烧烤聚会。

The tableau representing the various themes constitute a mini wax museum rivaling Madame Tussauds in quality, if not in scale.
代表各种主题的立体场景构成了一个微型蜡像馆，在质量上（如果不是规模上）可与杜莎夫人蜡像馆相媲美。

Visiting the show is tantamount to a trip back into history 500,000 years ago. What is Peking Man? He lived some 5,000 centuries ago, long before many other ancestors of mankind did. Only the southern ape of Africa inhabited the earth before the Peking Man did. Fossils of the Peking Man were first unearthed in the late 1920s at Chou Kou Tien, about 40 kilometers southwest of Peiping.
参观这个展览就等于一次回到五十万年前的历史之旅。什么是北京人？他生活在大约五千个世纪以前，远早于人类的许多其他祖先。只有非洲的南方古猿在北京人之前居住在地球上。北京人的化石于 1920 年代末首次在北平西南约 40 公里的周口店出土。

The excavation itself was a fascinating story. Chou Kou Tien. For years, farmers in the area had been digging up bone fossils from their fields. Regarded as a nuisance, the bones were cast away as soon as

they were dug up.
挖掘本身就是一个引人入胜的故事。周口店。多年来，该地区的农民一直在他们的田地里挖出骨头化石。这些骨头被视为麻烦，一挖出来就被扔掉了。

Then an enterprising boy at a village hit upon an idea, why not sell the bones as dragon bones? Since the dragon is a divine animal in Chinese mythology, dragon bones naturally were considered to possess a miraculous healing property. Dragon bones sold at the medicine shops eventually attracted the attention of Chinese and foreign scholars.
然后，村里一个有头脑的男孩想出了一个主意，为什么不把这些骨头当作“龙骨”来卖呢？由于龙在中国神话中是神圣的动物，龙骨自然被认为具有神奇的治疗功效。在药店出售的龙骨最终引起了中外学者的注意。

This way, the long-lost Oracle bone scripts which record the earliest history of China were discovered.
通过这种方式，记录了中国最早历史的、失传已久的甲骨文被发现了。

The bones also drew the attention of more archaeologists and anthropologists. Between 1920 and 1923, Dr. J.G. Andersson, a Swedish geologist, excavated at Chou Kou Tien large quantities of fossilized bones.
这些骨头也引起了更多考古学家和人类学家的注意。在 1920 年到 1923 年间，瑞典地质学家 J.G. 安特生博士在周口店挖掘了大量的骨骼化石。

In 1927, the Central Institute of Geological Survey and the Union Hospital in Peiping began a systematic digging at the spot and unearthed many fossilized bones of man-like animals. These bones were identified by Canadian medical scientist Dr. Davidson Black as bones of the earliest man. He named the bones as Sinanthropus pekinensis.
1927 年，中央地质调查所和北平协和医院开始在该地点进行系统性挖掘，并出土了许多类人动物的骨骼化石。加拿大医学科学家步达生（Davidson Black）博士将这些骨骼鉴定为最早的人类骨骼。他将其命名为“中国猿人北京种”（Sinanthropus pekinensis）。

Later on, Chinese and many other foreign experts carefully studied the finds and assumed that the bones were those of ape-like men who lived in North China 500,000 years ago. The discovery became known worldwide in 1929 after an undamaged head skeleton of the Peking man was excavated at Zhoukoudian.
后来，中国和许多其他外国专家仔细研究了这些发现，并推断这些骨骼是五十万年前生活在中国北方的类人猿的。1929 年，在周口店挖掘出一个完整的北京人头骨后，这一发现闻名世界。

But the drama of this man did not end there. The bones were kept in the custody of the Union Hospital until the eve of Pearl Harbor in 1941. Fearing that the bones might be destroyed in the war, the Chinese government requested the American Navy to ship them out to the United States for safe keeping. The bones were taken to the port of Qinhuangdao with a Marine Detachment in charge.
但关于这个人的戏剧性故事并未就此结束。这些骨骼一直由协和医院保管，直到 1941 年珍珠港事件前夕。由于担心骨骼可能在战争中被毁，中国政府请求美国海军将它们运往美国妥善保管。这些骨骼在海军陆战队的护送下被带到秦皇岛港。

Unfortunately, on the morning of December 8th, the shipment was intercepted by the Japanese and the American Marines became prisoners of war. After the war, the Chinese government made repeated

efforts to relocate the missing bones, but they were nowhere to be found either in China or in Japan.
不幸的是，在 12 月 8 日早上，这批货物被日本人拦截，美国海军陆战队员也成了战俘。战后，中国政府多次努力寻找失踪的骨骼，但在中国或日本都无处可寻。

Fortunately, copies of the bone fossils were made after the Peking Man was discovered. In 1965, Dr. Harry Shapiro, curator of an anthropological museum in New York, presented the National Museum of History with a replica of the Peking Man fossils and a bust of the reconstituted face of the Peking Man. They too are being exhibited at the museum in Taipei.
幸运的是，在北京人被发现后制作了骨骼化石的复制品。1965 年，纽约一家人类学博物馆的馆长哈里·夏皮罗博士向国立历史博物馆赠送了一套北京人化石的复制品和一尊复原的北京人面部半身像。这些展品也正在台北的博物馆中展出。

We hope you enjoyed that last feature of our Life in Free China series. This is VOFC broadcasting to North and Central America. Dear listeners, while you're listening, we suggest that you write down any comments or suggestions that you may have. Address them to the Voice of Free China, Post Office Box Number 24038, Taipei, Taiwan, the Republic of China.
希望您喜欢我们《自由中国生活》系列的最后一个专题报道。这里是向北美和中美洲广播的自由中国之声。亲爱的听众们，在您收听的同时，我们建议您写下任何意见或建议。请寄至：中华民国台湾台北邮政信箱 24038 号，自由中国之声。

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Join us now for our Journey into Chinese Culture. In terms of history and culture, Tainan and Lugang are frequently mentioned as two ancient sites through which the background of Taiwan can be traced. However, a careful investigation of Tainan and Lugang will reveal the fact that Lugang is more historical and cultural than Tainan.
现在加入我们的中国文化之旅。在历史和文化方面，台南和鹿港常被提及为可以追溯台湾背景的两个古老地方。然而，仔细研究台南和鹿港就会发现，鹿港比台南更具历史和文化底蕴。

Tainan, situated in the southern part of Taiwan, was once a center of politics in the olden times. In contrast, Lugang, a seaport, was a big trade center of the Qing Dynasty. It is located in the central section of Taiwan, now called Changhua County.
台南位于台湾南部，在古代曾是政治中心。相比之下，鹿港是一个海港，是清朝的一个大型贸易中心。它位于台湾中部，现在属于彰化县。

Naturally, the historical and cultural background of Taiwan cannot be separated from that of the Chinese mainland. In the past, Taiwan had to deal with the mainland, and the port of Lukang became the key transitionary spot of communication because geographically it was the closest point opposite Fukien province on the Chinese mainland.

当然，台湾的历史文化背景与中国大陆是分不开的。过去，台湾必须与大陆打交道，而鹿港港口成为了关键的交通枢纽，因为从地理上看，它是与中国大陆福建省相对的最近点。

Part 3

节目概要 (Program Summary)

电台一：BBC World Service (英国广播公司国际频道)
这是一档关于弦乐四重奏的音乐评论节目。主持人斯蒂芬·道奇森（Stephen Dodgson）聚焦于“第二维也纳乐派”的三位核心作曲家：勋伯格（Schoenberg）、韦伯恩（Webern）和贝尔格（Berg）。节目通过播放和分析他们各自的弦乐四重奏作品，探讨了这三位作曲家如何将这一传统体裁作为试验场，发展出无调性、十二音体系等革命性音乐语言，并对比了他们在音乐表达上的个性差异，从贝尔格的情感浓郁，韦伯恩的精炼抽象，到勋伯格在传统与创新之间的挣扎。

Radio One: BBC World Service
This is a music commentary program about the string quartet. The host, Stephen Dodgson, focuses on the three core composers of the "Second Viennese School": Schoenberg, Webern, and Berg. By playing and analyzing their respective string quartet works, the program explores how these three composers used this traditional genre as a proving ground to develop revolutionary musical languages such as atonality and the twelve-tone system. It also contrasts their individual differences in musical expression, from Berg's emotional richness and Webern's refined abstraction to Schoenberg's struggle between tradition and innovation.

电台二：The Voice of Free China (自由中国之声)
这是一档来自台湾台北的文化介绍节目。节目主要介绍了台湾两个具有重要历史文化意义的城镇：台南和鹿港。节目特别强调了鹿港在清朝作为与中国大陆贸易的主要港口，其历史和文化地位甚至超越了作为政治中心的台南。节目探讨了鹿港在“鹿港文化时期”的商业繁荣、行会（Guild）文化及其蕴含的侠义精神，并描述了至今仍保存完好的古建筑、寺庙等历史遗迹，最后通过居民的访谈，展现了鹿港人对传统生活哲学的坚守与自豪。

Radio Two: The Voice of Free China
This is a cultural introduction program from Taipei, Taiwan. The program primarily introduces two Taiwanese towns of significant historical and cultural importance: Tainan and Lugang. It particularly emphasizes Lugang's role as the main trading port with mainland China during the Qing Dynasty, suggesting its historical and cultural status even surpassed that of Tainan, the political center. The program explores Lugang's commercial prosperity during the "Lugang Cultural Period," its guild culture and the spirit of chivalry it embodied, and describes the well-preserved historical relics such as ancient buildings and temples. Finally, through interviews with residents, it showcases the Lugang people's adherence to and pride in their traditional philosophy of life.

电台三：The Voice of Nicaragua (尼加拉瓜之声)
这是一档包含新闻简报和听众互动环节的广播节目。新闻部分报道了尼加拉瓜政府邀请美国特使访问战区、向退伍农民分配土地、揭露反革命分子在哥斯达黎加的活动，以及谴责美国中情局（CIA）的颠覆阴谋和资本外逃等经济破坏行为。听众互动环节名为“Contact 248”，主持人回答了来自美

国俄亥俄州听众的来信，并介绍了尼加拉瓜著名民谣歌手卡洛斯·梅希亚·戈多伊（Carlos Mejía Godoy）的音乐，特别是他创作的革命性作品《农民弥撒》。

Radio Three: The Voice of Nicaragua
This is a broadcast program that includes a news bulletin and a listener interaction segment. The news section reports on the Nicaraguan government's invitation to a U.S. special envoy to visit combat zones, the distribution of land to peasant veterans, the exposure of counter-revolutionary activities in Costa Rica, and condemnation of subversive plots by the U.S. CIA and economic sabotage such as capital flight. The listener interaction segment, "Contact 248," features the host responding to a letter from a listener in Ohio, USA, and introducing the music of famous Nicaraguan folk singer Carlos Mejía Godoy, particularly his revolutionary work, "La Misa Campesina" (The Peasants' Mass).

详细内容 (Detailed Content)

电台一：BBC World Service (英国广播公司国际频道)

And our commencement time is 3:30. This is Stephen Dodgson on the BBC World Service with another programme about the string quartet. My concern today being the three composers somewhat forbiddingly lumped together as the Second Viennese School. Schoenberg, the Axelrod, Webern and Berg, the two all-important disciples of the teaching class.
我们的开始时间是 3 点 30 分。这里是 BBC 国际频道的斯蒂芬·道奇森，为您带来又一期关于弦乐四重奏的节目。我今天关注的是三位被有些令人生畏地归为“第二维也纳乐派”的作曲家。勋伯格，这位主导者，以及韦伯恩和贝尔格，他教学班上两位至关重要的门徒。

For all three, the string quartet was the most significant medium, and their response to it, from the start, quite individual.
对这三位作曲家而言，弦乐四重奏都是最重要的音乐媒介，而他们从一开始对它的回应就相当具有个性。

In their early careers, each employed the quartet as a kind of proving ground for progressive ideas. A little surprising, this, since in 1900, an aspiring composer could hardly have chosen a more conventional path. The most straight-laced musical academy of the time would have set its star pupils to quartet compositions. Yet the content, the atonal language, which soon evolved, proved revolutionary and shocking.
在他们早期生涯中，每位都将四重奏作为试验激进思想的场地。这有点令人惊讶，因为在 1900 年，一个有抱负的作曲家很难选择一条比这更传统的道路了。当时最保守的音乐学院都会让其明星学生去创作四重奏。然而，他们作品的内容，即不久后演变出的无调性语言，却被证明是革命性和令人震惊的。

especially in Schoenberg himself, there exists this fascinating central paradox. A formidable dedication to the progressive went hand in hand with a rather stiff devotion to convention, and his quartets show it very clearly. However, I start my survey with the quartet which is today most widely and regularly performed, the richly expressive Quartet Op. 3 by Alban Berg, composed in 1910.

尤其在勋伯格本人身上，存在着一个引人入胜的核心悖论。他对激进主义的坚定执着与对传统的僵硬尊崇并存，他的四重奏作品清晰地展示了这一点。然而，我将从今天被最广泛和最频繁演奏的四重奏开始我的评述，那就是由阿尔班·贝尔格于 1910 年创作的、富有表现力的《第三号弦乐四重奏》。

It's in two movements of roughly equal duration, neither of them wholly fast or slow. Indeed, one of the common characteristics of the three composers was an inclination for fluid rhythm and tempo, speed and activity both rising in intensity towards the climax and subsiding away from it. This, minutely detailed and highly chromatic, is Berg's opening paragraph.
它有两个长度大致相等的乐章，没有哪个是纯粹的快板或慢板。事实上，这三位作曲家的一个共同特点是倾向于流动的节奏和速度，乐曲的速度和动态都朝着高潮增强，然后又从高潮处减弱。下面这段精细入微、高度半音化的音乐，就是贝尔格的开篇。

In his youth, Berg is said to have always worked in a small, airless room. I think it's not too fanciful to experience something of this kind as a listener.
据说贝尔格年轻时总是在一个狭小、不通风的房间里工作。我认为作为听众，体验到类似的感觉并非异想天开。

The emotional contour, the shifting tempo, the nervous intricacy combine to give an interior, shut-in feeling. The precision with which Berg completed his elaborate score is totally characteristic. And in this respect, his Op. 3 proves him completely mature at 25. Webern was only a little younger when he wrote his first quartet, but that is clearly immature.
情感的轮廓、变化的速度、紧张的复杂性共同营造出一种内在的、封闭的感觉。贝尔格完成其复杂乐谱时所展现的精确性是其典型特征。在这方面，他的第三号作品证明了他在 25 岁时已完全成熟。韦伯恩写第一首四重奏时只年轻一点，但那部作品显然还不成熟。

It's in a single movement, very overtly balanced in architecture, and like Berg, basically emotional in how to develop a motive and drive it to a climax. But what is completely different is the relative simplicity and almost open-air directness of manner.
它是一个单乐章作品，在结构上非常明显地追求平衡，并且像贝尔格一样，在如何发展动机并将其推向高潮方面，基本上是情绪驱动的。但完全不同的是其相对的简约和几乎是户外的、直率的风格。

That was from the centre of the single movement quartet written by Webern in 1905, but not performed until after his death. That twisting violin line of my example, incidentally, contains all twelve of the semitones. It happens there quite naturally with Webern, born to a complete chromaticism, it would seem.
那段音乐来自韦伯恩于 1905 年创作的单乐章四重奏的中间部分，但在他去世后才得以演出。顺便一提，我举例中那段蜿蜒的小提琴旋律线，包含了全部十二个半音。这在韦伯恩这里发生得非常自然，他似乎天生就倾向于完全的半音体系。

the organization of such a chance happening into a complete system of composition was later to make Schoenberg famous as the inventor of a system. He always contended, reasonably, that it was an evolution, not an invention, and I think Webern and Berg in their first quartets bear him out.
将这种偶然的现象组织成一个完整的作曲体系，后来使勋伯格作为该体系的发明者而闻名。他总

是有理地辩称这是一种演变，而非发明。我认为韦伯恩和贝尔格在他们的第一部四重奏中证实了他的说法。

The prime source of the chromatic language and its expressive power was Wagner. Talk at the turn of the century was very much of his music of the future. So it really is rather unexpected to encounter the music of Schoenberg's first quartet, written at just that same age of 23. Wagner might as well have never existed.
半音化语言及其表现力的主要来源是瓦格纳。在世纪之交，人们谈论的主要是他那“未来的音乐”。因此，当听到勋伯格在同样 23 岁的年纪写下的第一首四重奏时，确实相当出人意料。感觉瓦格纳仿佛从未存在过。

Another surprising realisation is that only two years separate the composition of this sweet but rather tame little quartet from the composition of Schoenberg's first really famous work, Verklärte Nacht, for string sextet.
另一个令人惊讶的发现是，这首甜美但相当平淡的小四重奏的创作时间，与勋伯格第一部真正著名的作品——为弦乐六重奏而作的《升华之夜》——仅相隔两年。

This was indeed transfigured Wagner, seemingly the work of another hand altogether. Schoenberg's first numbered quartet, Opus 7 of 1905, is a vastly ambitious work, a continuous multi-layered design lasting some 40 minutes. The idiom is pungently dramatic, yet there's a commanding classicism at work too, a distinct debt to Brahms. But being something of a dinosaur keeps Schoenberg's first quartet a rarity in the concert hall.
这确实是升华了的瓦格纳，似乎完全是另一人之作。勋伯格的第一首带编号的四重奏，即 1905 年的第七号作品，是一部雄心勃勃的巨作，一个持续约 40 分钟、多层次的连续结构。其音乐语言辛辣而富于戏剧性，但同时也有着主导性的古典主义，明显受勃拉姆斯影响。但由于其庞大复杂，勋伯格的第一四重奏在音乐厅里成了稀客。

whereas his second quartet has its appearances kept in check by requiring a soprano voice in the last two of its four movements, so in a way it ceases to be a quartet at all. Completed in 1910, the second quartet belongs to the most expressionist phase of Schoenberg's career, and only the first movement is fully answerable to the classic forms.
而他的第二四重奏的演出则受到限制，因为它在四个乐章的后两个乐章中需要一位女高音，所以在某种程度上它已不再是一首纯粹的四重奏了。完成于 1910 年的第二四重奏属于勋伯格生涯中最具表现主义色彩的阶段，只有第一乐章完全符合古典曲式。

The second movement is a demented scherzo, demented because its mood changes so impulsively.
第二乐章是一首疯狂的谐谑曲，说它疯狂是因为其情绪变化得如此冲动。

A sense of anguish, of tortured uncertainty, prepares the listener for the fracture of the chamber music medium which now comes about, with the setting of two poems by Stefan George. Both are slow movements, the first an expression of aching, wild weirdness typical of its time. This contrasts with a visionary gleam, a spark of creation and hope glimpsed through the clouds in the final movement.
一种痛苦、备受折磨的不确定感，为听众接下来将要体验到的室内乐媒介的破裂做好了准备——即加入了史蒂芬·格奥尔格的两首诗歌。这两个乐章都是慢板，第一个表现了那个时代典型的、痛苦而狂野的怪诞。这与最后一个乐章中 visionary 的光芒形成对比，那是透过云层瞥见的一丝创

造与希望的火花。

Here the instrumental prelude provides the most evocative quartet writing of Schoenberg's career. Preparing the listener for the lines, "I feel the air of a strange planet. Pale but friendly faces turn toward me in the gloom."
这里的器乐前奏是勋伯格生涯中最具感染力的四重奏写作。它为听众准备好迎接这样的歌词：“我感到来自异星的空气。苍白而友善的面孔在幽暗中转向我。”

The singer there was Margaret Price. Her contribution complete, there follows a richly harmonized coda to match that glimpse of the divine spark, the most radiant passage in any Schoenberg quartet.
刚才的演唱者是玛格丽特·普莱斯。她的部分结束后，紧跟着一个和声丰富的尾声，与那神圣火花的一瞥相呼应，这是勋伯格所有四重奏中最光辉的段落。

It was a good many years after this almost Mahlerian venture that Schoenberg approached the Quartet again. His last two date from 1926 and 1936 respectively. And after the war in America, he wrote his one string trio, which to my mind, achieved what those two somehow failed to do. Namely, a fusion of the organized chromatic system and the tense emotional expression which was his by nature.
在这部近乎马勒风格的尝试之后很多年，勋伯格才再次创作四重奏。他最后两部作品分别创作于 1926 年和 1936 年。战后在美国，他写了一部弦乐三重奏，在我看来，这部作品实现了那两部四重奏未能达到的目标，即将有组织的半音体系与他天性中紧张的情感表达融为一体。

The trio does this completely. The quartets are too obviously organized and the expression correspondingly choked back. Schoenberg, the revered teacher, modern embodiment of an old tradition, too preoccupied to smile. So the second movement of the fourth quartet, marked Commodo, is undoubtedly intended in the spirit of a Brahmsian intermezzo.
三重奏完全做到了这一点。而那些四重奏则组织得过于明显，情感表达也相应地被压抑了。勋伯格，这位受人尊敬的老师，古老传统的现代体现，过于专注以至于无暇微笑。因此，第四四重奏中标示为 Commodo（舒适的）的第二乐章，无疑是本着勃拉姆斯式间奏曲的精神创作的。

There is something rather moving about Schoenberg's struggling to make logic stand supreme in control of his surging chromaticism. But in this quartet, does the expression take too high a price? The slow movement opens with a unison rhetorical statement. It is also the basic twelve-note series from which all is derived. A mirror statement of this is reserved for a midway appearance, and a complementary series of fugal derivations fostered by that.
勋伯格努力让逻辑至上，以控制他汹涌的半音主义，这其中有种动人的东西。但在这首四重奏中，情感表达的代价是否太高了？慢板乐章以一段齐奏的、雄辩式的陈述开始。它也是所有音乐都源自的基本十二音序列。这个陈述的镜像形式被保留在中间部分出现，并由此引出了一系列互补的赋格变奏。

It's difficult to speak of Schoenberg in this quartet without naming analytical aspects, because they are so apparent.
谈论勋伯格的这首四重奏时，很难不提及分析性的方面，因为它们实在太明显了。

So often the writing of quartets has made composers brace themselves stiffly to the task.
创作四重奏常常让作曲家们僵硬地投入到任务中去。

Schoenberg in his fourth quartet is exceptional only in disciplining himself as he always did, like a hero. Webern's total output of quartets lasts no longer than Schoenberg's Opus 7 on its own.
勋伯格在他的第四四重奏中，只是像英雄一样一如既往地约束自己，这一点非同寻常。韦伯恩所有四重奏作品的总时长，还不如勋伯格的第七号作品一首长。

But it's not only the diminutive scale which distinguishes him, even in his early, less form-conscious days, Webern's search for new areas of expression is more distilled, more needle-sharp, and essentially more modern.
但让他与众不同的不仅仅是微型的规模。即使在他早期对形式不太自觉的日子里，韦伯恩对新表达领域的探索也更为精炼、更为尖锐，本质上也更为现代。

That was one of the five movements for quartet of Opus 5 by Webern. The others are slightly longer than that one, but all are brief, startling explorations of quartet sonority.
那是韦伯恩第五号作品《为弦乐四重奏而作的五个乐章》中的一首。其他的乐章比这首稍长，但全都是对四重奏音响的简短而惊人的探索。

Two years later, in 1913, Webern wrote six bagatelles for quartet, which altogether last less than five minutes. But the amazing brevity is in a way the least of the changes.
两年后的 1913 年，韦伯恩写了六首为四重奏而作的《巴加泰勒》，总时长不到五分钟。但惊人的简洁在某种程度上反而是最次要的变化。

The most striking is the disappearance of all rhythm, as usually understood, for the rhythms too have become part of the colour. The compass and nature of all sounds enlarged and tiny hints of a distant drumming seen as though through a microscope.
最引人注目的是所有常规意义上节奏的消失，因为节奏也已成为色彩的一部分。所有声音的音域和性质都被扩大，远处鼓声的微弱暗示，仿佛通过显微镜才能看到。

Those were the second, third and fourth of the six bagatelles for string quartet by Webern. Schoenberg praising them said, "Consider what moderation is required to express oneself so briefly. Such concentration can only be present in proportion to the absence of self-pity."
以上是韦伯恩为弦乐四重奏而作的六首《巴加泰勒》中的第二、三、四首。勋伯格称赞它们时说：“想想看，要如此简洁地表达自己，需要何等的克制。这种专注力，只有在毫无自怜的情况下才能达到。”

an observation which pinpoints the opposite poles of the two composers. Schoenberg struggling to govern an almost ungovernable self-expression, Webern drawn towards a purely abstract art once his juvenile feelings were exhausted.
这一观察点出了两位作曲家截然相反的两极。勋伯格努力控制几乎无法控制的自我表达，而韦伯恩则在耗尽了年少轻狂的情感后，转向了纯粹抽象的艺术。

All his mature music, in a sense, is chamber music, with the consequence that the one string quartet of his later years, composed in 1938, stands very equal with the rest, much less distinguishable by its medium than the quartet music of other composers. It has three brief movements, minutely constructed. The cells are tiny and very disjointed, but notice how subtly they begin to coalesce into a greater

continuity.
从某种意义上说，他所有成熟时期的音乐都是室内乐。结果就是，他晚年于 1938 年创作的那唯一一首弦乐四重奏，与其他作品并无高下之分，其媒介特征远不如其他作曲家的四重奏音乐那么明显。它有三个简短的乐章，结构精细。音乐单元微小且非常不连贯，但请注意它们是如何巧妙地开始融合成更大的连续体。

I think it's significant that when Stravinsky in his old age turned to serial composition, it was the abstraction of Webern that beckoned him. Both the other two composers, as marvellous as he might find them, were too heavily tinged with a decayed romanticism. Berg never attempted an escape from this expressive climate.
我认为，斯特拉文斯基晚年转向序列作曲时，是韦伯恩的抽象性吸引了他，这一点意义重大。另外两位作曲家，尽管他可能觉得他们同样出色，但都带有过于浓厚的、衰败的浪漫主义色彩。贝尔格从未试图逃离这种表现主义的氛围。

It was already pungent and complex in his Opus 3 quartet, and soon became still more so. At the same time, he developed an astonishing ease within Schoenberg's chromatic system, and was never hemmed in by it. His immensely difficult Lyric Suite, written in 1926, the year after the opera Wozzeck, displays his expressive elaboration and typical bravura at the peak of development.
在他的第三号四重奏中，这种氛围已经辛辣而复杂，并很快变得有过之而无不及。同时，他在勋伯格的半音体系内发展出惊人的自如，从未受其束缚。他那极难的《抒情组曲》，写于 1926 年，即歌剧《沃采克》之后一年，展示了他处于发展巅峰的、富有表现力的精雕细琢和典型的炫技风格。

Berg's Lyric Suite has six movements, alternately fast and slow, each with a heightened expressive identity. The opening Allegro is jovial, the following Andante, amorous, and this scherzo, mysterious.
贝尔格的《抒情组曲》有六个乐章，快慢交替，每个乐章都有强化的表现特征。开篇的快板是愉悦的，随后的行板是多情的，而这个谐谑曲则是神秘的。

The whirlwind notes, and the slower ones too, all derive from a common source. One can sense this by instinct, the speed being too precipitous to perceive most of the intervals as such. And in any case, one's ear is all the time fascinated by the weird effect, especially the dry rattle of some notes struck with the wood of the bow.
那些旋风般的音符，以及较慢的音符，都源于同一个素材。人可以凭直觉感受到这一点，因为速度太快，无法感知大多数音程。无论如何，听者的耳朵一直被那种怪异的效果所吸引，尤其是用弓杆敲击某些音符时发出的干涩嘎嘎声。

For my last example, I pass by the passionate adagio which follows, in order to leave you with the Lyric Suite's other scherzo movement, which is a delirious presto. So swift, while it's shown in the trio section, marked tenebroso, dark, ominous held chords with attendant mutterings.
作为我最后一个例子，我跳过后面那段热情的柔板，以便给您留下《抒情组曲》的另一首谐谑曲乐章，那是一段癫狂的急板。它如此之快，而在其中段（trio），则标示为“tenebroso”，即黑暗的、不祥的持续和弦，伴随着喃喃低语。

It's further evidence of the clearly virtuoso quartet-style Berg displayed in this morbid yet fascinating work. The players here, as in all my examples today, are the LaSalle Quartet. This is Stephen Dodgson on

the BBC World Service.
这进一步证明了贝尔格在这部病态而迷人的作品中所展现的、清晰的炫技四重奏风格。这里的演奏者，和我今天所有例子一样，是拉萨尔四重奏组。这里是 BBC 国际频道的斯蒂芬·道奇森。

电台二：The Voice of Free China (自由中国之声)

In terms of history and culture, Tainan and Lugang are frequently mentioned as two ancient sites through which the background of Taiwan can be traced. However, a careful investigation of Tainan and Lugang will reveal the fact that Lugang is more historical and cultural than Tainan.
在历史和文化方面，台南和鹿港常被提及为可以追溯台湾背景的两个古老地方。然而，仔细研究台南和鹿港就会发现，鹿港比台南更具历史和文化底蕴。

Tainan, situated in the southern part of Taiwan, was once a center of politics in the olden times. In contrast, Lugang, a seaport, was a big trade center of the Qing Dynasty. It is located in the central section of Taiwan, now called Changhua County.
台南位于台湾南部，在古代曾是政治中心。相比之下，鹿港是一个海港，是清朝的一个大型贸易中心。它位于台湾中部，现在属于彰化县。

Naturally, the historical and cultural background of Taiwan cannot be separated from that of the Chinese mainland. In the past, Taiwan had to deal with the mainland, and the port of Lukang became the key transactionary spot of communication because geographically it was the closest point opposite Fukien Province on the Chinese mainland.
当然，台湾的历史文化背景与中国大陆是分不开的。过去，台湾必须与大陆打交道，而鹿港港口成为了关键的交通枢纽，因为从地理上看，它是与中国大陆福建省相对的最近点。

From 1736 to 1821, the history of Taiwan centered around Lukang. It is generally known as the period of Lukang culture. All dealings between Taiwan and the mainland were conducted through the port of Lukang. As elsewhere, brisk commercial transactions brought prosperity and wealth to Lukang.
从 1736 年到 1821 年，台湾的历史以鹿港为中心。这通常被称为鹿港文化时期。台湾与大陆的所有往来都通过鹿港港口进行。和其他地方一样，活跃的商业交易给鹿港带来了繁荣和财富。

It was estimated that in Lukang alone there was a population of about 160,000. Since commerce was the main event in Lukang, relevant organizations that were facing the trade emerged concurrently. Guild or labor union for example came into being and soon became the most powerful group that virtually dominated the port and thus the whole community of Lukang.
据估计，仅鹿港一地的人口就约有 16 万。由于商业是鹿港的主要活动，与贸易相关的组织也应运而生。例如，行会或工会出现了，并很快成为最强大的团体，实际上主导了港口，从而主导了整个鹿港社会。

The Chinese Guild, unlike its Western counterparts, had its own cultural heritages and traditions. The Chinese Guild was transformed from the structure of society. For a long time, the various organizations of society, whether underground or on the ground, had been an important force that greatly helped maintain peace and harmony of the community.
中国的行会不同于西方的同行，它有自己的文化遗产和传统。中国的行会是由社会结构演变而来的。长期以来，社会上的各种组织，无论是地下的还是地上的，都是一股重要的力量，极大地帮

助维持了社区的和平与和谐。

Despite differences among societies, there was a common principle generally obeyed by all, that is chivalry. It should be the ground floor on which other purports of different societies must be built. Without the concept of chivalry as a guiding spirit, a society would be regarded as a gang possibly of self-interest, and would be despised by people of all walks of life, and thus could not last long.
尽管各个社团之间存在差异，但有一个普遍遵守的共同原则，那就是侠义精神。这应该是建立不同社团其他宗旨的基础。如果没有侠义精神作为指导，一个社团就会被视为可能是自私自利的团伙，并会受到各界人士的鄙视，因此无法长久。

To the guild of Lugang there was no exception. That is, the guild had a quality of chivalry that enabled it to observe justice and fairness. Thus, the guild in Lugang was not simply a representative of employers against employees.
鹿港的行会也不例外。也就是说，行会具有侠义品质，使其能够遵守正义和公平。因此，鹿港的行会不仅仅是代表雇主对抗雇员的组织。

It was rather an organization that would get involved with public affairs of the community. It dared to brave any dirty and evil. With such a view, some historians would term the Lugang culture as the guild culture in the developmental history of Taiwan.
它更是一个会参与社区公共事务的组织。它敢于对抗任何肮脏和邪恶。基于这样的观点，一些历史学家将鹿港文化称为台湾发展史上的行会文化。

While scenes of modernization are found everywhere in Taiwan today, the cultural and historical relics in Lukang are still kept mostly intact. Strolling down the stone paved streets and alleys in Lukang, one can see plenty of old, but strong houses with long and high doorsteps that have lasted for more than 100 years.
如今在台湾，现代化的景象随处可见，但鹿港的文化和历史遗迹大部分仍保存完好。漫步在鹿港的石板街道和小巷里，可以看到许多古老而坚固的房屋，它们有着长而高的门槛，已经存在了一百多年。

These mansion-like constructions provide great varieties and valuable clues for looking back on the stories of their owners in the old golden days. The seaport, which now does not assume any traffic of international trade, still keeps its customs buildings and lighthouses in their central original forms.
这些宅邸式的建筑为我们回顾它们主人在昔日黄金岁月里的故事，提供了丰富多样且宝贵的线索。这个海港现在已不承担任何国际贸易运输，但其海关大楼和灯塔仍保留着它们核心的原始形态。

They look warm, yet their majestic shape reflects their glorious days in the past. The gigantic temples, though old and torn in their appearance, still attract big groups, not only pilgrims, but scholars and artists. The magnificent sculptures, either inside or outside the temples, are priceless for culture.
它们看起来很温暖，但其雄伟的形态反映了它们过去的辉煌岁月。巨大的寺庙虽然外观陈旧破败，但仍然吸引着大批人群，不仅有朝圣者，还有学者和艺术家。寺庙内外的宏伟雕塑，都是无价的文化瑰宝。

The ancestors of the residents of Lukang were immigrants from Changchow and Chuanchow, Fukien province of the mainland. The early settlers also brought with them the custom, tradition and way of life.

The characteristics of the people of Changchow and Chuanchow are industrious in working, simple in living, old-fashioned in family system and conservative in the philosophy of life.
鹿港居民的祖先是来自大陆福建省漳州和泉州的移民。早期的定居者也带来了他们的风俗、传统和生活方式。漳泉人的特点是勤劳、生活简朴、家庭制度传统、人生哲学保守。

These features never disappear. Anyone who stays in Lugang for a short while can detect them.
这些特征从未消失。任何在鹿港短暂停留的人都能察觉到它们。

"What's wrong with old fashion?" one Lugang resident said, "Old does not necessarily mean bad. Anything that's bad cannot pass the severe test of time and hence cannot exist up to this day." "We love simple life," said another resident.
“守旧有什么不好？”一位鹿港居民说，“旧的不一定就是坏的。任何坏的东西都经不起时间的严峻考验，因此不可能存留至今。”“我们热爱简单的生活，”另一位居民说。

He continued, "We enjoy being away from air pollution, from hustle and bustle." A third said, "That we like to live here does not mean we reject modern civilization. We never prefer candles to electric lights. To us, history is a mirror that tells us what we have and what we miss. The achievements of our forefathers can give us confidence."
他继续说：“我们享受远离空气污染、远离喧嚣的生活。”第三位说：“我们喜欢住在这里，并不意味着我们拒绝现代文明。我们从不偏爱蜡烛而非电灯。对我们来说，历史是一面镜子，告诉我们我们拥有什么，又错过了什么。我们祖先的成就给了我们信心。”

"Their limits on the other hand can warn us and point out the direction to which we strive onwards." With Lugang, which most places are drawn in a flood of modern flashes, perhaps Lugang, the small town of history and culture, can tell us something different.
“另一方面，他们的局限性可以警示我们，并为我们指明前进的方向。”在大多数地方都被现代化的洪流席卷之时，或许鹿港，这个历史文化小镇，能告诉我们一些不一样的东西。

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电台三：The Voice of Nicaragua (尼加拉瓜之声)

so he can meet with government officials and exchange views on matters of mutual interest. This information was given by the Nicaraguan Ministry of Foreign Affairs on the visit of ambassador Richard Stone, appointed as special envoy to Central America by the United States government.
以便他能与政府官员会面，就共同关心的问题交换意见。该信息由尼加拉瓜外交部发布，内容涉及被美国政府任命为中美洲特使的理查德·斯通大使的访问。

The invitation includes a visit to areas where combat is most intense and where the effects of the policy of aggression of the Reagan administration is most critical. The foreign ministry underlined that the government of Nicaragua is still willing to hold talks with the U.S. government as it feels that this is the most adequate way to deal with the discrepancies and concerns between both governments within a framework of equality and mutual respect.
邀请包括访问战斗最激烈的地区，以及里根政府侵略政策影响最严重的地区。外交部强调，尼加拉瓜政府仍然愿意与美国政府举行会谈，因为它认为这是在平等和相互尊重框架内处理两国政府间分歧和关切的最适当方式。

700,000 acres of fertile land in the Segovias, located in northern Nicaragua, will be delivered to peasants who have been demobilized from the infantry reserve battalions. They will receive land titles this Saturday.
位于尼加拉瓜北部的塞哥维亚省的 70 万英亩肥沃土地，将被交付给从步兵预备役营退伍的农民。他们将于本周六获得土地所有权证书。

These peasants had been forced to live in unfit lands during the Somoza era. Today, through the Sandinista popular revolution, a recognition has been made on their rights to live on fertile and productive land, a right which had been denied to them by large landowners in the past. The peasants who will live on and work the 700,000 acres of land have been fighting the counterrevolution in different areas of the country.
在索摩查时代，这些农民被迫生活在不适宜的土地上。今天，通过桑地诺人民革命，他们生活在肥沃多产土地上的权利得到了承认，而这一权利在过去曾被大地主剥夺。即将在这 70 万英亩土地上生活和工作的农民，曾在国家不同地区与反革命分子作战。

They are in uniform and with their arms on hand, ready to increase land production and defend the country.
他们身着军装，手持武器，准备好提高土地产量和保卫国家。

"It is undeniable that counter-revolutionary camps exist in Costa Rica because there are witnesses to prove it," said Valentin Schwab. West German photographer Schwab made public statements in Managua after returning from Costa Rica where he was held prisoner by counter-revolutionaries headed by Eden Pastora.
“不可否认，哥斯达黎加存在反革命营地，因为有目击者可以证明，”瓦伦丁·施瓦布说。西德摄影师施瓦布从哥斯达黎加返回后，在马那瓜发表了公开声明，他在那里被埃登·帕斯托拉领导

的反革命分子俘虏。

"Former members of Somoza's National Guard operate in Costa Rica, and I cannot understand how the government of Luis Alberto Monge can tolerate such a situation," declared Schwab. "The counter-revolutionary camps are connected by highway from the Costa Rican border zone near Nicaragua," he added. The West German journalist also declared that several cases of U.S.-made war material were on the base where he was held for several hours.
“前索摩查国民警卫队成员在哥斯达黎加活动，我无法理解路易斯·阿尔贝托·蒙赫政府怎能容忍这种情况，”施瓦布宣称。“反革命营地通过公路与靠近尼加拉瓜的哥斯达黎加边境地区相连，”他补充道。这位西德记者还宣称，在他被扣押数小时的基地里，有几箱美国制造的战争物资。

More than 112 million dollars escaped unlawfully from Nicaragua last year. In a press conference held in Managua, Chief of Police Walter Ferretti described the different illegal purchase and sales transactions of foreign currency. He also reported capital evasion and economic sabotage by the counter-revolution abroad. A great deal of Nicaraguan and U.S. currency has been smuggled by counter-revolutionary organizations to encourage speculation and the hoarding of merchandise in Nicaragua, added Commander Ferretti.
去年有超过 1.12 亿美元非法逃离尼加拉瓜。在马那瓜举行的新闻发布会上，警察局长沃尔特·费雷蒂描述了各种非法外币买卖交易。他还报告了国外反革命分子的资本外逃和经济破坏活动。费雷蒂司令补充说，大量尼加拉瓜和美国货币被反革命组织走私，以助长尼加拉瓜的投机和商品囤积。

This is part of a non-declared war launched by the United States against the Nicaraguan revolution, said the National Chief of the Sandinista Police at the close of the press conference.
“这是美国对尼加拉瓜革命发动的未宣之战的一部分，”桑地诺警察全国总长在新闻发布会结束时说。

Covert CIA activities have reached very high levels ever since the Reagan administration has been in office in the United States. According to a news report on ABC television in the United States, reporter Ted Koppel revealed a CIA plan to overthrow the revolutionary government of Suriname.
自从里根政府在美国执政以来，中情局的秘密活动已达到非常高的水平。根据美国 ABC 电视台的一则新闻报道，记者泰德·科佩尔揭露了中情局一项推翻苏里南革命政府的计划。

International news sources that have published Koppel's reports say that CIA activity, especially covert operations, are not unusual in countries such as Nicaragua, Afghanistan, Libya, Cambodia, and Iran.
刊登了科佩尔报道的国际新闻来源称，中情局的活动，特别是秘密行动，在尼加拉瓜、阿富汗、利比亚、柬埔寨和伊朗等国家并不罕见。

Nicaraguan Foreign Minister Father Miguel d'Escoto returned to Managua Thursday evening from Colombia, where he attended the 450th anniversary celebrations of the founding of Cartagena. Father d'Escoto signed a statement together with representatives from 26 different Latin American nations, in which it was recognized that the only way to ensure peace was through a dialogue.
尼加拉瓜外交部长米格尔·德斯科托神父周四晚上从哥伦比亚返回马那瓜，他在那里参加了卡塔赫纳建城 450 周年庆典。德斯科托神父与来自 26 个不同拉丁美洲国家的代表共同签署了一份声明，其中承认确保和平的唯一途径是通过对话。

Minister d'Escoto returned to Managua shortly after the revolutionary government invited U.S. Special Envoy to Central America, Richard Stone, to visit Nicaragua.
德斯科托部长返回马那瓜前不久，革命政府邀请了美国中美洲特使理查德·斯通访问尼加拉瓜。

Despite the Reagan administration's efforts to isolate and weaken the Sandinista popular revolution, international solidarity with Nicaragua remains firm and unalterable. According to the Nicaraguan paper El Nuevo Diario, such an attitude taken towards Nicaragua reveals clearly that the logic of most nations around the world definitely prevails over Washington's policy of domination.
尽管里根政府努力孤立和削弱桑地诺人民革命，但国际社会对尼加拉瓜的声援依然坚定不移。据尼加拉瓜报纸《新日报》报道，对尼加拉瓜采取的这种态度清楚地表明，世界上大多数国家的逻辑绝对胜过华盛顿的统治政策。

It is also evidence that the honesty and justice of the Nicaraguan Revolution stand out over the maneuvers and actions of unsympathetic neighbors, wrote Enrique Villarreal in today's editorial. And that was the latest news bulletin broadcast from Managua, Nicaragua. Please stay tuned for news on further developments daily at the same time. And thank you for listening.
恩里克·比利亚雷亚尔在今天的社论中写道，这也证明了尼加拉瓜革命的诚实和正义，胜过了不友善邻国的阴谋和行动。以上是从尼加拉瓜马那瓜播出的最新新闻简报。请继续在每天同一时间收听后续发展的新闻。感谢您的收听。

We are working to build a new country where we can live in peace, where there are neither exploiters nor exploited.
我们正在努力建设一个新国家，在那里我们可以和平生活，没有剥削者，也没有被剥削者。

This is the voice of Nicaragua broadcasting on 5.950 kilohertz on the 49 meter international band. From Managua, capital of free Nicaragua in the year of struggle for peace and sovereignty.
这里是尼加拉瓜之声，在 49 米国际波段以 5.950 千赫频率广播。来自自由尼加拉瓜的首都马那瓜，在为和平与主权而斗争的一年。

In only three years, the revolution has achieved the total eradication of polio. Stomach illnesses are no longer the primary cause of infant mortality, thanks to the Mobile Health Brigades, hard at work in the countryside and in the cities.
仅仅三年，革命就实现了小儿麻痹症的彻底根除。由于流动医疗队在农村和城市的辛勤工作，胃病已不再是婴儿死亡的首要原因。

It's time for Contact 248. Time to send friendly greetings to our listeners around the world. You write to us. The children of Sandino will answer your letters.
现在是“联系 248”时间。是时候向世界各地的听众致以友好的问候了。你们写信给我们，桑地诺的孩子们会回复你们的信件。

So here we are once again ready to send greetings from this wonderful land of Nicaragua, the land of Rubén Darío and Augusto César Sandino. We have some more letters to answer today and more songs from the early years of Carlos Mejía Godoy, one of Nicaragua's most outstanding popular singers.
我们又一次准备好从尼加拉瓜这片美妙的土地——鲁文·达里奥和奥古斯托·塞萨尔·桑地诺的

土地——发出问候。今天我们有更多的信件要回复，还有更多来自尼加拉瓜最杰出的民谣歌手之一卡洛斯·梅希亚·戈多伊早年的歌曲。

Out in Harrison, Ohio, Ron Tekulve Jr. wrote us on April 29th and says he heard our mailbag program. "It was a thrill to hear your English language broadcast," he said. Why, thank you, Ron. We hope you are enjoying our additional programs on youth and our features on the Sandinista Popular Revolution. We will be happy to send you a verification and a pennant and a program schedule as soon as we have it updated.
在俄亥俄州的哈里森，小罗恩·特库尔夫于 4 月 29 日给我们写信，说他听到了我们的信箱节目。他说：“能听到你们的英语广播真是太激动了。”哦，谢谢你，罗恩。我们希望你喜欢我们关于青年的新增节目以及关于桑地诺人民革命的专题报道。一旦我们的节目时间表更新，我们会很乐意给你寄去收听证明、一面小旗和节目表。

Our new friend Ron Tekulve Jr. lives at 1122 Westfield Drive, Harrison, Ohio 45030. For those of you who wish to write and exchange impressions from this new listener of the voice of Nicaragua.
我们的新朋友小罗恩·特库尔夫住在俄亥俄州哈里森市韦斯特菲尔德大道 1122 号，邮编 45030。对于那些希望与这位尼加拉瓜之声的新听众通信和交流感想的朋友们。

That very familiar music is from the accordion of Carlos Mejía Godoy. We've been describing Carlos's early days as a musician and the songs he wrote depicting the situation after the earthquake of '72. A few years later, Carlos wrote revolutionary songs for a mass called La Misa Campesina, or the Peasants' Mass.
那段非常熟悉的音乐来自卡洛斯·梅希亚·戈多伊的手风琴。我们一直在描述卡洛斯作为音乐家的早期岁月，以及他为描绘 72 年地震后情景而创作的歌曲。几年后，卡洛斯为一台名为《农民弥撒》的弥撒创作了革命歌曲。

The songs included arrangements for the Creed, the Gloria, the Kyrie, Offertory, the entire Mass, all with revolutionary words.
这些歌曲包括为信经、荣耀经、垂怜经、奉献经等整台弥撒谱写的曲子，全部配上了革命性的歌词。

Part 4

好的，遵照您的指示，以下是完整的、完全符合您所有要求的版本：概要和详细内容均为中英对照，不包含西班牙语原文，并且全文不使用任何星号或其他特殊字符。

节目概要 (Program Summary)

电台一：The Voice of Nicaragua (尼加拉瓜之声)
这是一档包含音乐、听众互动和新闻摘要的综合性广播节目，以英语和西班牙语交织进行。节目播放了尼加拉瓜革命歌曲，特别是卡洛斯·梅希亚·戈多伊的作品《农民弥撒》。在听众互动环节“Contact 248”中，主持人回复了来自美国伊利诺伊州、威斯 consin 州和佛罗里达州听众的来信，分享了他们的地址以促进笔友交流，并向一位即将高中毕业的听众表示祝贺。节目还播送了

新闻简报，并进入一个专题介绍，详细描述了尼加拉瓜从北到南的火山地貌。

Radio One: The Voice of Nicaragua
This is a comprehensive broadcast program including music, listener interaction, and news summaries, interspersed with English and Spanish. The program features Nicaraguan revolutionary songs, particularly "La Misa Campesina" (The Peasants' Mass) by Carlos Mejía Godoy. In the listener interaction segment "Contact 248," the host responds to letters from listeners in Illinois, Wisconsin, and Florida, USA, sharing their addresses to encourage pen pal correspondence and congratulating a listener on his upcoming high school graduation. The program also airs a news bulletin and a special feature providing a detailed description of Nicaragua's volcanic geography from north to south.

电台二：Radio Netherlands (荷兰国际广播电台) Media Network 节目
这是一档关于业余无线电和卫星收听的科技访谈节目。主持人乔纳森与嘉宾约翰讨论了业余卫星的收听。在英国萨里大学的 UOSAT-OSCAR 9 卫星出现问题后，他们介绍了可以通过苏联的六颗 RS 系列卫星和 AMSAT 的另一颗 OSCAR 卫星进行收听，这些卫星都在 29 兆赫兹的 10 米业余波段发射信标信号。约翰解释了什么是“卫星窗口”，即卫星进入地平线可接收范围的时间段，并指导听众如何利用简单的设备进行实验。他们还讨论了如何利用早期的家用电脑来预测卫星过境时间，从而帮助短波爱好者进行卫星信号的接收和研究。

Radio Two: Radio Netherlands, Media Network Program
This is a technology interview program about amateur radio and satellite listening. The host, Jonathan, and guest, John, discuss listening to amateur satellites. Following issues with the University of Surrey's UOSAT-OSCAR 9 satellite, they introduce alternative listening opportunities via six Soviet RS-series satellites and another OSCAR satellite from AMSAT, all of which transmit beacon signals on the 29 MHz 10-meter amateur band. John explains the concept of a "satellite window"—the period when a satellite is within the listener's horizon and receivable—and provides guidance on how to conduct experiments using simple equipment. They also discuss using early home computer programs to predict satellite pass times, thereby aiding shortwave listeners in receiving and studying satellite signals.

详细内容 (Detailed Content)

电台一：The Voice of Nicaragua (尼加拉瓜之声)

[西班牙语革命歌曲片段]
[A Spanish revolutionary song is playing. The lyrics describe the natural landscape of Nicaragua, such as boats on the river, coffee and cotton fields, and forests being destroyed, contrasting the beauty of the land with its suffering.]
[一段西班牙语革命歌曲正在播放。歌词描绘了尼加拉瓜的自然风光，如河上的小船、咖啡园和棉花地，以及被摧毁的森林，将土地的美丽与所遭受的苦难进行对比。]

[西班牙语革命歌曲片段]
[The song continues with religious and revolutionary themes, expressing belief in a "worker Christ" who sides with the oppressed and condemns the "Roman imperialist" as a metaphor for current oppressors.]

[歌曲继续，融合了宗教与革命主题，表达了对“劳工基督”的信仰，祂与被压迫者站在一起，并谴责“罗马帝国主义者”，以此比喻当代的压迫者。]

[西班牙语革命歌曲片段]
[The song speaks of Christ as an architect and laborer, identifying him with the common people and their struggle for peace and love.]
[歌曲将基督描绘成建筑师和劳动者，将祂与普通人民及其对和平与爱的追求等同起来。]

[西班牙语革命歌曲片段]
[The song reaffirms belief in Christ's struggle and resurrection as being alive in the ranches, factories, and schools, symbolizing the revolution's presence in everyday life.]
[歌曲重申了对基督斗争和复活的信仰，认为它活在农场、工厂和学校中，象征着革命存在于日常生活中。]

Going back to our letters, we have a reception report from Robert J. Sobkowiak from Plainfield, Illinois. Robert got a good signal, he says, and his report for May 9th seems pretty accurate. Robert, please tell your friends that they can hear the Voice of Nicaragua's international transmissions in English every day at 1 o'clock and at 4 o'clock Universal Coordinated Time so that all of us together can work at promoting friendships and building understanding.
回到我们的信件，我们收到了来自伊利诺伊州普莱恩菲尔德的罗伯特·J·索布科维亚克的收听报告。他说他收到的信号很好，他 5 月 9 日的报告看起来相当准确。罗伯特，请告诉你的朋友们，他们每天可以在世界协调时 1 点和 4 点收听尼加拉瓜之声的英语国际广播，这样我们所有人就能一起致力于促进友谊和建立理解。

If we may, we'd like to read out your address to the rest of our listeners and followers of the revolution, wherever they may be, so they may correspond with you. Pen pals, get your pencils ready. Our new friend, our shortwave member's name is Robert J. Sobkowiak. That's S-O-B-K-O-W-I-A-K. And he lives at 2219 North Middlebrook Drive, Plainfield, Illinois, 60544 USA.
如果可以的话，我们想向我们其余的听众和革命的追随者们，无论他们身在何处，读出你的地址，这样他们就可以和你通信了。笔友们，准备好你们的铅笔。我们的新朋友，我们的短波成员，名叫罗伯特·J·索布科维亚克。拼写是 S-O-B-K-O-W-I-A-K。他住在 2219 North Middlebrook Drive, Plainfield, Illinois, 60544 USA。

So how did you enjoy Carlos Mejia Godoy's version of the Creed? Let's pick out another of his songs from the Misa Campesina, the Kyrie. In this song, the people ask the Lord to be in solidarity with them and to be identified with their cause, not with those who exploit us, it says, but rather with the oppressed, with the people who thirst for peace. Here is Carlos Mejia with the chorus from the peasant's mass singing the Kyrie or El Cristo.
那么，你觉得卡洛斯·梅希亚·戈多伊版本的《信经》怎么样？让我们再从《农民弥撒》中选一首他的歌，《垂怜经》。在这首歌里，人民请求主与他们团结一致，认同他们的事业，歌词说，不是与那些剥削我们的人为伍，而是与被压迫者、与渴望和平的人民站在一起。下面是卡洛斯·梅希亚与合唱团演唱的《农民弥撒》中的《垂怜经》。

[歌曲片段]
[The song "Kyrie" from the "Misa Campesina" plays.]

[正在播放《农民弥撒》中的歌曲《垂怜经》。]

Mike Fisher wrote us from Eau Claire, Wisconsin, with a very encouraging and solidary message. Mike, letters like yours are what make our struggle worthwhile, and our transmissions are precisely intended to help you understand more about it, what our goals are, and how our people strive to attain them.
迈克·费舍尔从威斯康星州欧克莱尔给我们写来一封非常鼓舞人心和充满团结精神的信。迈克，像你这样的来信让我们觉得我们的斗争是值得的，而我们的广播正是为了帮助你更多地了解这场斗争，了解我们的目标是什么，以及我们的人民如何努力去实现它们。

We shall be sure to send you some literature in the mail, detailing some of our many endeavors, such as progress in education and healthcare. Projects such as these, which were never given any special attention before the revolutionary victory of '79.
我们一定会给你邮寄一些资料，详细介绍我们众多努力中的一部分，比如在教育和医疗保健方面取得的进展。像这样的项目，在 79 年革命胜利之前从未得到过任何特别关注。

Perhaps through our programs you will learn more about Nicaragua and her revolution. In the meantime, you may want to exchange impressions with our other 248 club members out there. Hopefully they should write to you at 1221 Maple Street, Eau Claire, Wisconsin, 54701 USA. And the name once again is Mike Fisher.
也许通过我们的节目，你会更多地了解尼加拉瓜和她的革命。与此同时，你可能想和我们 248 俱乐部的其他成员交流感想。希望他们能写信给你，地址是 1221 Maple Street, Eau Claire, Wisconsin, 54701 USA。再次提醒，他的名字是迈克·费舍尔。

The voice of Nicaragua would like to send special greetings to Timothy Roberts, who is graduating from high school. Timothy Lawrence Roberts lives out in Raleigh, North Carolina, and we wish you the best of luck in your college endeavors. Many congratulations, Timmy.
尼加拉瓜之声想向即将高中毕业的蒂莫西·罗伯茨致以特别的问候。蒂莫西·劳伦斯·罗伯茨住在北卡罗来纳州的罗利市，我们祝愿你在大学的征程中一切顺利。非常祝贺你，蒂米。

[西班牙语革命歌曲片段]
[A song plays with lyrics about a human God of the poor who sweats in the street and identifies with the people's suffering.]
[播放的歌曲歌词是关于一位穷人的人性上帝，祂在街头流汗，并与人民的苦难感同身受。]

[西班牙语节目片段]
[The host introduces the song they just heard, explaining that Carlos Mejía Godoy describes "the God of the poor, the human and simple God," and that the congregation joins in singing this introductory song before the Mass begins.]
[主持人介绍了刚才听到的歌曲，解释说卡洛斯·梅希亚·戈多伊描绘的是“穷人的上帝，人性的、朴实的上帝”，并且会众在弥撒开始前会一起演唱这首序曲。]

[西班牙语节目片段]
[The host reads another letter, this time from Bobby Pistole in Miami North Beach, Florida, who enjoyed the news program. The host thanks him and provides his address for other listeners.]
[主持人阅读了另一封信，这封信来自佛罗里达州迈阿密北滩的鲍比·皮斯托，他很喜欢新闻节目。

主持人感谢他并提供了他的地址给其他听众。]

[西班牙语节目片段]
[The host concludes the mailbag segment, promising more music from Carlos Mejía and more letters tomorrow, and asks listeners to write in with reception reports and comments.]
[主持人结束了信箱环节，承诺明天会带来更多卡洛斯·梅希亚的音乐和更多信件，并请求听众写信提供收听报告和评论。]

[西班牙语节目片段，介绍尼加拉瓜的社会进步]
[An announcer states that between 1979 and 1982, infant mortality was reduced from 122 per thousand to only 88.]
[一位播音员陈述，在 1979 年至 1982 年间，婴儿死亡率从千分之 122 降低至仅千分之 88。]

[西班牙语电台 ID 和新闻预告]
[The station identifies itself as The Voice of Nicaragua and introduces a new song by Luis Enrique Mejía Godoy.]
[电台表明身份为尼加拉瓜之声，并介绍路易斯·恩里克·梅希亚·戈多伊的一首新歌。]

[西班牙语革命歌曲和新闻摘要片段]
[A revolutionary song plays, followed by a news summary in Spanish covering topics similar to those in the previous English news bulletin: the invitation to US envoy Richard Stone, land distribution to peasants, counter-revolutionary camps in Costa Rica, capital flight, and international solidarity.]
[播放了一首革命歌曲，随后是西班牙语新闻摘要，内容与之前的英语新闻简报类似，涵盖邀请美国特使理查德·斯通、向农民分配土地、哥斯达黎加的反革命营地、资本外逃和国际声援等话题。]

[西班牙语节目片段，介绍尼加拉瓜火山]
[The program begins a tour of Nicaragua's volcanoes, starting with the Cosigüina volcano in the northwest.]
[节目开始介绍尼加拉瓜的火山之旅，从西北部的科西圭纳火山开始。]

The Cosiguena volcano rose up in the middle of this peninsula and has an even cone which measures 2,648 feet at its highest point. The 1835 eruption of this volcano was one of the most violent in the history of the world. Its explosions were heard in Mexico, Jamaica, and Colombia, and its ashes reached Alcaverapa in Guatemala.
科西圭纳火山在这座半岛中央崛起，它有一个平整的锥体，最高点为 2648 英尺。这座火山在 1835 年的喷发是世界历史上最猛烈的火山喷发之一。其爆炸声在墨西哥、牙买加和哥伦比亚都能听到，火山灰甚至到达了危地马拉。

The crater which resulted from this powerful eruption is in the shape of a wide kettle, some 6,500 feet wide and 1,600 feet deep, and in whose bottom is a serene lagoon of blue-green matters that is difficult to reach.
这次强烈喷发形成的火山口呈一个宽大的锅状，宽约 6500 英尺，深约 1600 英尺，底部有一个宁静的蓝绿色湖泊，难以抵达。

The vegetation has recovered and reaches almost the top of the crater on the site. The entire peninsula

is a forest reserve and its animal life is protected since hunting is forbidden. In this area the Nicaraguan Institute of Natural Resources plays an important role.
此地的植被已经恢复，几乎到达了火山口的顶部。整个半岛是一个森林保护区，由于禁止狩猎，其动物生命受到保护。在这一地区，尼加拉瓜自然资源研究所扮演着重要角色。

[火山介绍继续，涵盖多个火山群，如 Maribios 山脉、San Cristobal 火山、Télica 火山、Cerro Negro 火山等]
[The detailed description of Nicaragua's volcanoes continues, covering the Maribios mountain range, San Cristobal volcano, Telica volcano, Cerro Negro volcano, and others, detailing their height, activity, and surrounding geography.]
[对尼加拉瓜火山的详细介绍继续，涵盖了马里比奥斯山脉、圣克里斯托瓦尔火山、特利卡火山、塞罗内格罗火山等，详细描述了它们的高度、活动情况和周边地理环境。]

[西班牙语节目结束语]
[The host concludes the volcano segment for the day, promising to continue the tour tomorrow with the Momotombo group of volcanoes, and signs off from The Voice of Nicaragua.]
[主持人结束了当天的火山介绍环节，承诺明天将继续游览莫莫通博火山群，并代表尼加拉瓜之声向听众告别。]

[西班牙语电台结束语]
[The broadcast concludes with a formal sign-off, reiterating the station's identity as "a free voice in America" and its commitment to reporting on the Sandinista Popular Revolution and the struggle for peace.]
[广播以正式的结束语作结，重申其作为“美洲自由之声”的身份，以及致力于报道桑地诺人民革命和为和平而斗争的承诺。]

电台二：Radio Netherlands (荷兰国际广播电台) Media Network 节目

[西班牙语对话开场]
[The program begins with a conversation in Spanish. The host notes that the UOSAT-OSCAR 9 satellite is not working and asks if there are other satellites to use. The guest confirms there are, mentioning six Soviet satellites and another OSCAR satellite, all transmitting on the 29 MHz band.]
[节目以一段西班牙语对话开始。主持人提到 UOSAT-OSCAR 9 号卫星不工作了，并询问是否有其他卫星可用。嘉宾确认有，并提到了六颗苏联卫星和另一颗 OSCAR 卫星，它们都在 29 兆赫兹波段上发射信号。]

[西班牙语对话继续]
[The host identifies the frequency as the 10-meter amateur band and asks if listeners with shortwave receivers can conduct experiments. The guest enthusiastically agrees, stating that many simple and rewarding experiments are possible.]
[主持人确认该频率为 10 米业余波段，并询问拥有短波收音机的听众是否可以进行实验。嘉宾热情地表示同意，并说可以进行许多简单而有价值的实验。]

But before you can start, you have to know when to hear the satellites. Now, John, you brought up the term satellite window a few minutes ago. What do you mean by that? I mean, Jonathan, that say you live

Africa on the equator somewhere like the big city of Nairobi in Africa.
但在你开始之前，你得知道什么时候能听到卫星。约翰，几分钟前你提到了“卫星窗口”这个词。你是什么意思？我的意思是，乔纳森，比如说你住在非洲赤道上像内罗毕这样的大城市。

Now, you have an horizon out to about 2,000 miles. If the RS satellite, if its track comes within 2,000 miles of you, you will hear it. 2,000 miles to your east, 2,000 miles to your west, you'll hear it. Now, let's say you get up in the morning. The man who lives anywhere near the equator will have a window sometime between 0430 local time and 0840.
现在，你的地平线大约能延伸到 2000 英里。如果 RS 卫星的轨道进入你 2000 英里范围内，你就能听到它。在你以东 2000 英里，以西 2000 英里，你都能听到它。好了，假设你早上起床。住在赤道附近的任何人，都会在当地时间大约早上 4 点 30 分到 8 点 40 分之间有一个窗口。

That's roughly four hours in the morning, 0430 to 0840, when satellites will be going south to north near his station. And again in the late afternoon and evening from 1540 to 2020, the satellites will be going, this time, north to south past his station.
那是早上大约四个小时，从 4 点 30 分到 8 点 40 分，卫星会从南向北飞过他的测站附近。然后在傍晚时分，从 15 点 40 分到 20 点 20 分，卫星会再次经过，这次是从北向南飞过。

They don't come over at the same time every day. And working out their exact times of passage is a little complex, but you can get this information from an amateur organisation. You can buy this information. And if you've got a simple home computer, presumably you can then predict when the satellites are going to come over you? Oh yes, Jonathan, my home computer is never off.
它们不是每天都在同一时间经过。计算它们确切的经过时间有点复杂，但你可以从一个业余组织那里获得这些信息。你可以购买这些信息。如果你有一台简单的家用电脑，大概你就能预测卫星什么时候会经过你头顶了？哦是的，乔纳森，我的家用电脑从不关机。

But more recently, of course, they've started putting maps on the display, now that we're getting the better computer graphics, so that I can see what the satellite can see, if you like, through a map. Yes, we've got lots of home computer programs.
但当然，最近他们开始在显示器上显示地图了，因为我们有了更好的计算机图形，所以如果愿意，我可以通过地图看到卫星能看到的东西。是的，我们有很多家用电脑程序。

Are these expensive computers or something that the average shortwave listener might be able to afford? The simplest computers of all, the simple Sinclair ZX81s. We've got a series of 12 programs for a wide variety of satellites for the ZX81. We've got another 10 program set for the Sinclair Spectrum.
这些是昂贵的电脑，还是普通短波听众能负担得起的东西？最简单的电脑，就是简单的 Sinclair ZX81。我们为 ZX81 开发了一系列 12 个程序，适用于各种卫星。我们还有另一套 10 个程序的软件是为 Sinclair Spectrum 开发的。

We're developing quite a few programs, variations, translations of these programs, slowly for other micros. But naturally, we've gone for the ones that have the big sale in Britain at the present moment.
我们正在为其他微型计算机缓慢地开发一些程序、变体和翻译版本。但自然地，我们优先选择了目前在英国销量大的机型。